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THE
MISSIONARY REVIEW.
[of the World]

Nil Desperandum, Christo sub Duce.

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THE MISSIONARY REVIEW.

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VOL. X.

JUNE, 1887.

NO. 6.

HENRY MARTYN.

BY FREDERIC VINTON, COLLEGE LIBRARIAN AT PRINCETON.

Amidst all the discords which agitate the Church of England, her sons are unanimous in extolling the name of Henry Martyn: and with reason; for it is the one heroic name which adorns her annals, from the days of Elizabeth to our own.

SIR JAMES STEPHEN.

Henry Martyn, the son of a Cornish miner, was born at Truro, in 1781. Sensitive, almost to womanliness, he was ill-fitted for collision with the rude harshness of the world, either in a public school, as a boy, or when compelled "to house on the wild sea with wild usages." But, in mental power he was able to meet any competition. Before the age of twenty, he was declared senior wrangler (first mathematician) at Cambridge university. At twenty-one, he was made Fellow of St. John's College, and won the first prize in Latin composition. In honor, therefore, he stands next to John Keble, who at nineteen, was "double first" at Oxford, in 1812. Thus full of fame, he could expect high employment at home: but having become a Christian, he thought himself bound to live for God and man. The memoirs of Swartz and Brainerd made him prefer a missionary life to any other. Not only did he shut his ears to the solicitations of all which men find attractive, but he tore himself away from ties which nature meant to solace and delight mankind. Devotedly attached to one who "was worthy of him," he felt himself forced to go to India alone, because the lady's mother refused to let her go. After long delays he was made a chaplain to the East India company, and ordered to join the Indiaman Union, conveying the 59th regiment, which with fifty transports, convoyed

by five men of war, sailed from Portsmouth, July 17th, 1805. After two days at sea, the fleet was ordered into Falmouth, and remained there three weeks. This unaccountable detention was caused by uncertainty respecting the movements of the French and Spanish fleets which Nelson was seeking in all the seas. Napoleon was impatiently waiting for them at Boulogne, to clear the English channel for him, that he might fling 130,000 men upon the south east coast. But, while all England sat in breathless dread, the young missionary's heart was feeling another deadly wrench; because this providence brought him again close to Lydia Grenfell; and another parting from her was like "the dividing asunder of soul and spirit." The final departure from England, Aug. 10, was only the prelude to another fortnight's detention in the cove of Cork; and thus God seemed to test to the utmost the tenacity of His servant's purpose "to live and die among the heathen." Martyn imposed on himself the duty of preaching to his regiment whenever he was permitted, and daily reading, exhorting and praying with all who would hear. The great armament afloat around him was destined for the conquest of the Cape of Good Hope, which that winter fell into English hands; and after a wearisome voyage through all the months of spring, Martyn landed at Calcutta, May 15th, 1806.

Calcutta stands eighty miles from the sea, on a plain, little raised above the Hooghly, the western branch of the Ganges. When in summer time that mighty stream, swollen by the snows of the Himalaya, sweeps all before it, it forces from their habitations the poorer inhabitants of the city, and steeps in mist the air and the earth alike. The mean annual temperature is 78°: that of summer months is above 100° in the shade. The Hon. Miss Eden who arrived there, March 4th, says "the heat surpasses description." Mosquitoes are so many, and so venomous, that people are made sick for weeks, from exhaustion and loss of sleep; while their inflamed limbs almost require amputation. Those who have lived there awhile, says bishop Heber, "look like white kid gloves;" and the oppressive languor makes exertion intolerable. A governor general's term of office is five years. European children never thrive there; and the most robust Englishman returns home yellow and without a liver. Henry Martyn landed at Calcutta in the middle of May, 1806. All the way from Madras, he had "suffered indescribably from the relaxation of his frame," though fortified by a voyage of nine months. But he set to work immediately, learning the native tongues. Hindostani he had begun in England, and pursued on board ship. He now commenced Sanscrit, Persian and Arabic. As soon as his station was assigned him, he moved toward it, in a native boat often depending on a tow rope. Eighty years ago, no river in the world was ploughed by a steamer. So slow was Martyn's progress against the mighty stream of the

Ganges, running seven miles an hour, that he was forty days in reaching Dinapore, the cantonment of the 67th regiment. His Sunday service was reading prayers, and preaching to his men, before sunrise, and at headquarters in the forenoon. But he voluntarily addressed the women after dinner, and read and prayed with pious soldiers in the evening, and whenever they would hear him, during the week. Notwithstanding these labors, and the heat, by the end of February, next year, he had translated the Book of common prayer into Hindostani, and begun preaching in that language. Those who remember how Carey and his fellow missionaries though Englishmen, were repelled from the territories of the East India company; those who have read the story of Harriet Newell and the first American missionaries, rudely thrust out of the country, because they proposed to make known Christ to the natives, will judge with what unfriendly eyes even a military chaplain was watched, when he talked and preached to the Hindus. Nor would Martyn probably have escaped rebuke from his superiors, had he ventured to preach in the streets of Patna, across the river. He therefore distributed alms to the crowd of beggars whom that inducement drew to his quarters, prefacing his *douceur* by discourses on the book of Genesis. Meanwhile he utterly refused the invitation of a church to settle at Calcutta.

In little more than a year after reaching Dinapore, he had finished his New Testament, a book which was declared idiomatic, and entirely intelligible by the natives. Shortly after, he completed in that language a commentary on the parables. In addition to this, with the assistance of the Arabian Sabat, he translated the New Testament into Persian. As he advanced in such studies, he became intensely interested in philological inquiries, while comparing Arabic and Persian and Hebrew with Sanscrit, and perceiving the relations of these languages with those of the west. His enthusiasm awakened the admiration of his correspondents; as his learning afterwards commanded the respect of Sir James Mackintosh and Mountstuart Elphinstone.

We are not informed on what account it was that Mr. Martyn was removed from Dinapore to another station, much farther up the country; but in April 1809, he was ordered to Cawnpore, 628 miles from Calcutta, the station of the 53d regiment. It stands not far from Lucknow, capital of the kingdom of Oude. Instead of going by the river, which might have delayed him a month, though in the hottest season for travelling, he preferred being carried in a palanquin. "No European at that time, can remove from place to place, but at the hazard of his life." But Mr. Martyn travelled from Chunar to Cawnpore, four hundred miles. "The air was as hot and dry as that which I have sometimes felt near the mouth of a large oven; no friendly cloud or modest carpet of grass relieved the eye from the strong glare of the rays of the sun, pour-

ing on the sandy plains of the Ganges." Thus Mr. Martyn traveled, journeying night and day, and arrived at Cawnpore "in such a state that he fainted away, as soon as he entered the house." Martyn himself says, "I lay in my palanquin two days and nights, neither awake nor asleep, between dead and alive, the wind blowing flames. The bearers were so unable to bear up, that we were six hours coming the last twelve miles," May 30, 1809.

The extract above is from the journal of Mrs. Sherwood, wife of an English officer stationed at Cawnpore, to whom we are indebted for the only vivid portrait we possess, of Mr. Martyn's manner and character. "I perfectly remember the figure of that simple-hearted and holy young man, when he entered our budgerow, at Dinapore, Sept. 1808; he was dressed in white, and looked very pale; his hair, a light brown, was raised from his forehead, which was a remarkably fine one. His features were not regular, but the expression was so luminous, so intellectual, so affectionate, so beaming with divine charity, that no one could have looked at his features, and thought of his shape or form. There was a very decided air of the gentleman about Mr. Martyn, and a perfection of manners, as remarkable for ease as cheerfulness."

That Henry Martyn was constitutionally irritable, we know from his memoir and his journal. It would be wrong to accept too lightly such evidence as this last. The "bitter things" which a conscientious man may write against himself, are likely to be more severe than the judgments of his familiar friends. But the statement that after becoming a student at Cambridge, he lost his temper so far as to throw an open knife at a fellow student, sheds an unexpected light upon some of his own confessions. But the affectionate feeling toward him, uniformly testified by those who knew him best, ever after he became a Christian, shows how far he had subdued his natural impatience; and his own affectionate temper appears everywhere in his letters to Mr. Corrie and Lydia Grenfell. Mrs. Sherwood's picture of his demeanor is truly engaging. "We spent some hours every morning, during the month of September, in taking short voyages on the river. We furnished the pinnace with a sofa and a few chairs and tables. The children went with us, and their attendants. Mr. Martyn sent a quantity of books, and used to take possession of the sofa, with all his books about him. He was then studying Hebrew, and had his lexicons lying by him. Well do I remember the manœuvres of my little Lucy, who had just acquired the power of moving about. She always used to make her way to Mr. Martyn, when he was by any means approachable. On one occasion I remember seeing the little one, with her grave yet placid countenance, her silken hair, and shoeless feet, step out of the inner room, with a little cricket, which she set by Mr. Martyn's couch; then mounting on it, she got upon the sofa, and next seated herself on his huge lexicon,

He would not suffer her to be disturbed, though he required his book every instant. Soon, however, she moved to Mr. Martyn's knee, and there she remained, now and then taking his book from him, and pretending to read : but he would not have her removed ; for, as he said she had taken her position with him, and was on no account to be sent away."

Martyn's constitution was melancholy ; and it is undeniable that the impressions given by his biography, especially to worldly minds, is that his religion was not suited to make him happy, or those about him. But we must not demand from all men the hearty, happy godliness found in the Christian athletes just gone from Cambridge to China. It is to be regretted that Sargent's memoir of Martyn could not contain the counterpart furnished by the journal of Mrs. Sherwood and the letters of Mackintosh and Elphinstone. "When he relaxed from his labors in the presence of his friends, it was to play and laugh like an innocent, happy child." Mountstuart Elphinstone, president of the province of Bombay, says : "We have in Mr. Martyn an excellent scholar, and one of the mildest, cheerfulest, and pleasantest men I ever saw. He talks on all subjects, sacred and profane ; and laughs, and makes others laugh as heartily as he could do, if he were an infidel."

The society of such persons as the Sherwoods and Mr. Corrie, made Mr. Martyn's residence at Cawnpore much more agreeable than it had previously been. The chief enterprise on which he was now employed was the revision of the Persian New Testament, which had been begun at Dinapore. But neither Sabat nor Mr. Martyn was able to give it an idiomatic form ; because the Arabic idioms of the former, and the western habitudes of the latter, appeared too plainly to the eyes of accomplished scholars in Calcutta. It was therefore decided by the agents of the Bible society that Martyn should proceed to Persia, and make a new translation, in concert with learned natives. Having obtained a furlough of one year, he left Cawnpore, Oct. 1, 1809, and reached Calcutta, the last of that month. The friends who had entertained him there, in 1806, were shocked at the change they perceived in his countenance. For a long time the signs of consumption, the hereditary disease of his family, had shown themselves in excessive pains in the chest, and his face was emaciated in a striking manner. Some months he waited for a passage to Bombay, and sailed January 7, 1810, in company with Mr. Elphinstone, going as resident to Poonah. In a month they arrived at Goa, the splendid sepulchre of Portuguese dominion, devotion, and missionary ardor, and visited the tomb of Xavier. At Bombay he called on Sir James Mackintosh, and received the visits of learned Persians and Parsees. He had to wait till March 25th, for a safe passage to the Persian Gulf, the seas being infested by Arab pirates. On the 22d of May, he landed at Bushire, and reached Shiraz on the 9th of June. On

the road he had encountered such temperatures as 112° , 118° and 120° . At Shiraz, he became the friend and guest of learned, liberal and amiable Persians, who entered with spirit upon the work he designed. During more than a year's residence, though exposed to Moslem fanaticism on the streets, he received great attention from the cultivated and official ranks. His design being known, he was drawn into public discussion by Mohammedan doctors, who soon engaged him in written controversy.

May 12th, 1812, Martin left Shiraz, intending to present his Persian Testament to the Shah, at Ispahan: but finding that Eastern etiquette excluded him from the royal presence, unless accompanied by the English ambassador, he undertook another formidable journey to Tabriz, where the two dignitaries would be together. Excessive heat having brought on a raging fever during two months, he missed his opportunity; and resolved to make his way to Constantinople and England, for the restoration of his health. But imprudence in eating fruit, just as he was leaving Tabriz, brought back his fever, and after dragging himself forward a few hundred miles, he sank exhausted at Tocat. A week's illness there ended his sufferings; and there he found his grave, October 16th, 1812. Claudius James Rich, the accomplished British resident at Baghdad, admiring alike his proficiency in Oriental studies, and his devotion to Christian aims, the next year caused a noble monument to be erected over him. And when this needed restoration, the East India Company authorized the construction of another, bearing on its four sides a fit inscription in English, Armenian, Turkish and Persian.

There is no brighter or more beloved name than that of Martyn, on the roll of Christian missions. It were unfit to mention here his scientific acumen, or his linguistic eminence. We point rather to the entire consecration with which he devoted himself to the cause of God and man; to the sacrifices, more of feeling than of fame, he endured for the sake of it; to the perseverance amid obloquy, discomfort and illness with which he adhered to it; and to the results he accomplished for it. In his six years' course, "by him and by his means, part of the liturgy, the parables, and the New Testament were translated into Hindostani—a language spoken from Delhi to Cape Comorin, and intelligible to a hundred millions of souls. By him, and by his means also, the Psalms and the New Testament were rendered into Persian, the vernacular of 200,000 Christians, and known over one-fourth of the globe." And though no great number of converts claimed him as their spiritual sire; though his labors seem nowhere to have received great acknowledgment from God, *that* may have been one of the many crosses Christ saw fit he should bear.

[For supreme consecration to the great purpose of his life, and also self-abnegation, we know not Henry Martyn's equal in the

whole category of modern missionaries. He encountered so much exposure and physical discomfort and suffering, that a faithful narrative of his experiences unavoidably involves much that is sombre, and with his early death at Tocat—seems to invest his brief career with a kind of gloom. And yet there is abundant evidence, both in Mrs. Sherwood's sketches of his life at Cawnpore, and from many other sources, that his piety, deep and vital as it was, welled up from a heart full of faith and love, ever rejoicing in God, and that his affections and the very elements of his being, both natural and gracious, ever genial and glowing, especially fitted him for the keenest enjoyment of all the amenities of social life and Christian fellowship.

Few can now fully appreciate Martyn's intense desire to present a copy of his Persian New Testament to the Shah. His grief when obliged to desist from his attempt to reach him at Ispahan was touching; and the British ambassador was so moved by it that he offered to take charge of the Testament and present it to the Shah in his stead.

EDITOR M. R.]

II. PRACTICAL CONSECRATION.

A Question for Christian Parents.

BY MRS. H. GRATTAN GUINNESS.

Friends! are any of you withholding your *best treasures* from God? Are you deliberately keeping back a gift which, if laid on His altar, might do more to advance His work on earth than all the contributions you ever gave, or can give? Are you robbing God by refusing to render to Him in one most essential form the tribute that is His due? Christian fathers, Christian mothers, *what are you doing with your Christian children?* Have you given your sons to God, and to His work in the world? Have you devoted your daughters to Jesus and to His service?

Ah, your hearts quail! Anything, you say, anything but that! We will double our contributions, treble them, if we can, but to make *our own children* missionaries, surely we are not called to that! Dear friends, I have only one answer: "*God so loved the world, that He gave His Son.*" Oh, mark it! HIS SON, nothing less! No one less! HIS SON. Yes; *He* gave that only-begotten and well-beloved One that dwelt in His bosom from all eternity! And He gave Him, not to be a missionary—ah, no!—but to be a murdered victim, to be *sin* for us, to be a curse. He gave Him to shame and spitting, to blows and to blood, to crucifixion and to death. And that Son gave *Himself* to all this, and delighted to do so for *our* sakes. And we—oh, shall we grudge Him our sons and our daughters? Where is our gratitude, where our love? Do we

know what devotedness means? How can we talk of "the higher Christian life," and be bringing up our converted children to live lives of ease and idleness, or to labour merely for their daily bread, to seek food and raiment, to live as if there were no heathen world perishing for lack of the bread from heaven?

I solemnly believe that one great cause of the low tone of Christian life, over which the Church mourns so often, is *the lack of missionary zeal, the non-cultivation of the missionary spirit in Christian families*, and that the first symptom of a really "higher Christian life" will be a revival of *this* spirit. It has been so in the past. The revival of spiritual religion in our land in the last century was the birthday of missionary enterprise. Its growth has kept pace with the extension of such enterprise, and its increase, if such is to come, (and God grant it may,) *must be accompanied by a great increase of missionary efforts*. In the nature of things this must be so. In the physical world we have first life, then food, thereby growth, and with growth, *exercise*. But given life, food, growth, and *no exercise*, disease and decay must ensue. If the Christian Church would thrive, she must have exercise, and her Christ-appointed exercise is *the evangelization of the world*. The Church ought to be one great missionary society, and each of her children, directly or indirectly, a missionary.

But what is the fact? A few individuals take a real interest in this great work. They influence others to help; but the mass of believers remain comparatively inert. *Have we not thousands and tens of thousands of Christian families, no one of which ever contributed one single labourer to the heathen field?* Have we not parents who have reared six, eight, or it may be ten sons and daughters, and seen them by grace converted to God, and who yet never trained, or *attempted* to train, one of them for a missionary to the heathen? Is it not a standing reproach to our Christianity that so few, so very few, gentlemen and ladies of independent means, ever consecrate either themselves or their families to the service of Christ among the heathen?

O friends, lay the facts of the case to heart, I do entreat you! On the one hand, the world lying in darkness, and heathendom especially in gross darkness, contrary to the express will of Christ; on the other hand, Christian parents training up their families to anything, to everything, *save and except the one work commanded by Christ*, "Go ye into all the world, and preach the gospel to every creature." What a mournful spectacle for the angels to weep over! And what is the result? Not *only* that the heathen perish, but, O Christian parents! you and your children, those very children whom ye would fain spare suffering, *suffer, suffer most materially* from this very thing.

Father, what makes your heart heavy this day? "Ah," you sigh, "our precious boy, whom we thought to be converted years

ago, has gone right into the world ; we see no sign of grace in him now. We pray, and weep, and hope against hope, but we seem to have no influence over him." Ah, father, whose fault is that? What did you *do* with your boy when full of his first love? You sent him to a public school, perhaps ; you sought great things for him in this life ; you exposed him to temptation for the sake of mammon, it may be ; you led him to seek *first* this world and its interests, instead of the kingdom of God and His righteousness ; you never attempted to use your mighty parental influence, to lead the ardent youth to consecrate his life to preaching Christ to the perishing heathen. You never gave him a Christian object worthy and likely to fill his heart, and mould his life, and engage his affections, and ennoble his aspirations, and extend his views out into eternity. Your son *might* have been a Brainerd, or a Livingstone, had you acted otherwise ; but he *is*—well, *you know what he is!*

And you, mother, what saddens your eye, and sinks your heart? Your daughters, have they turned out as you could desire? "Alas! no," you sigh ; one of them is worldly, though perhaps saved ; another is a confirmed invalid ; another, who is a decided Christian, has gone over to the High Church, or perhaps even entered a Romish convent. You are disappointed in them, and as a Christian you ought to be. Ah, mother, whose fault is it? Those girls were Christians when young ; they had talents, affections, health, leisure, ardour, spirits, zeal, knowledge of the truth, and a good education. *What missionaries they would have made!*

Had their compassions been drawn out, the self-sacrifice, natural to every true disciple, called into play ; had they been prepared *for* and early introduced *to* the mission-field, what blessed helpers in the gospel they might have been ! How many an Indian Zenana they might have made happy and holy ! How many a Japanese lady they might have taught to read the World of Life ! How many a miserable Chinese mother might they have led into peace and joy in believing ! What glorious results they might have secured for eternity ! How every remembrance of each one might cause you to thank your God for the privilege of having been permitted to bear and rear such instruments for His glory ! But you could not spare them, you could not expose them to hardships and suffering. It would never do to send your delicately reared girls among the degraded and ignorant heathen ! and so they were doomed to the very uninteresting life of a Christian young woman, with little or nothing to do !

You would have been glad they should have served the Lord at home, you say? Yes ; but they did not find occasional "amateur" work of this kind *enough* to engage heart and mind. Others were doing it abundantly. No important responsibility was laid on *them* to call out their energies, develop their abilities, and exercise their spiritual graces. They had not the stimulus of the *urgent needs* of

others ; they began, perhaps, to serve the Lord with one hand daintily ; but when difficulties arose, or novelty wore off, they gave it up, and no one was much the worse. *That sort of work does not avail to save the young and energetic from worldliness, selfishness, or disgust with life. It is not a vocation ; it is not a life.* It is all very well for those who have distinct and important secular duties devolving on them to serve the Lord by the way, as it were, and fill up their odd moments of leisure by doing what they can. But your girls did not marry ; they had not the natural and absorbing avocations of wife and mother ; they were spared the sufferings, and cares, and self-denial, and responsibility involved in bringing up children ; they had no claims of business : their time was their own ; *they wanted a life-work, hard, high, holy life-work.* Oh, had you laid before them the claims of the heathen, advised and assisted them to become missionaries, how differently your daughters *might* have turned out !

The young mind *must* have interests ; the young heart *must* have objects on which to spend its ardour and its affections. Human nature must have difficulties with which to cope, hardships to endure, battles to fight, obstacles to overcome. What are cricket, and croquet, and chess, and all games of skill, but an artificial creation of these ? Life, if natural and well-spent, is full of these—life without them is vapid and vain.

The lives of Christian young ladies are too often deprived of all interest by a false and foolish parental affection. I once knew a mother of two of the finest little girls I ever saw, who was insanely anxious about their health. The wind was never suffered to blow on their rosy cheeks ; they were kept in bed for days if they chanced to sneeze ; and the mother's life was one long misery for fear they should be ill. She succeeded at last in *making* them ill, and soon after she died of over-anxiety. Then the girls, left to themselves, got well. Now few mothers are so foolish as to the *bodies* of their children ; but the *characters* of too many are developed under similarly unnatural shelter and protection. It is not natural for a woman grown to be an object of tender parental care. The fully-fledged nestling leaves the nest, and cares for itself, and soon for its young. If a young woman does not marry, and no special demand for her presence exists at home, she should be allowed, yea, *encouraged* to devote her life to some worthy object, not thwarted, and opposed, and restricted by petty conventionalities, perplexed by finding her Bible teach self-sacrifice, and her parents self-preservation ; her Bible teach her to despise the world and earthly interest, and her parents teach her to put them in the first place !

Alas ! friends, my heart aches when I think of the buried talents that exist in the shape of loving, well-educated, gifted daughters, pining in Christian families *for lack of an object worth living for ;* and then think of the miserable millions of their own sex pining

elsewhere, and perishing for lack of the knowledge these could impart! Again I ask, whose is the fault? Dear fathers and mothers, does it not lie at *your* doors? Say not, "We cannot *make* our children missionaries; God must call them." I well know that. But do ye your part, and be very sure God will do His! Lay your children on His altar from their very birth; and just as you trust Him to bless your efforts for their conversion, so trust Him to accept your dedication of them to His service, and to bless your endeavours to fit them for it. You know you can make them almost what you will! You know *they are this day very much what you have made them!* You know they come into your hands plastic as potter's clay, blank as white paper, till *you* trace the lines that cannot be effaced. Train them for missionaries from their conversion onwards, and it will be a wonder indeed if a large Christian family grow up without at least *one* missionary in it.

And train those who are not fit for missionaries to *support those that are*. Put before them a holy object for money-making. Let the brother that stays at home labour for the brother that goes forth as a missionary; or you, father, ere you die, render your missionary son or daughter independent if you can. We want, the world wants, Christ wants, *not a few hundred paid agents, but a whole host of voluntary missionaries*—an army of volunteers, to invade the realms of heathendom. And say not, dear mother, "I cannot part with my daughter." Would you not give her up willingly if a suitable offer of marriage presented itself, even though it involved going to India or China? Will you give her to man, and not give her to Christ? Say not, "We cannot expose her to a bad climate, and all the risks and hardships of mission-life." What! will you deprive your child of suffering with Christ, that she may reign with Him? Will you rob her of the opportunity of learning practically to rely on God's all-sufficiency? Will you prevent her hearing the "Well-done, good and faithful servant," by-and-by? This were to act anything but a parent's part.

Far be it from me to say one word to grieve Christian parents who have done their best to train their children for God. Many such have nobly succeeded; and some who have failed have perhaps been more to be pitied than blamed. And far be it from me to disparage the urgent claims of home mission work. They lie before our very eyes, however, and can in a sense plead their own cause; and we have a hundred home missionaries, not to say a thousand, for every single labourer in heathen lands. And far be it from me to think lightly of the sacred demands of filial duty. But where parents have *many* children, can they not spare *one* for Christ's work? For mere worldly motives how many a worldly parent spares all! I only plead with Christian parents that they may consider their ways in this thing. If in this year 1887 say, one thousand Christian parents of converted boys and girls now in the

schoolroom resolved before God to devote one son or one daughter (if not more) to missionary work, to train them with a view to it, to endow them with money enough to provide them with food and raiment, and to send them forth as soon as they reach a suitable age, how glorious would be the result in ten years' time ! A thousand well-educated, enthusiastic, and independent young missionaries going forth to preach Christ where He is not yet named. And in twenty years' time what fruit of their labour should gladden the heart of the great Husbandman ! And in fifty years' time, when the labourers may all have gone in to the harvest home, what self-multiplying native churches in Africa, China, and Japan might be praising God for the lives and deaths of their founders ; and in eternity, what multitudes might be added to the white-robed throng redeemed from the earth ; and what bright crowns of rejoicing might for ever grace the brows of the sons and daughters thus consecrated by their parents to missionary service !

And if one thousand fathers so acted, the result would soon be that ten thousand would follow their example ; for a good example is contagious. Robert Raikes founded one Sabbath-school, and the world is full of them now. Oh, may the day come, when universally and naturally, Christian parents shall regard it as one of their greatest privileges and most solemn duties, to train one or more of their Christian children thus to serve Christ !

What hosts of missionaries would then go forth annually from England and America ! What multitudes of precious sheaves might be reaped from the harvest-fields of heathendom ! What a broad line of demarcation would distinguish, *as it should*, Christian from worldly families ! How many young believers would be preserved from backsliding and bringing reproach on the name of the Lord ! How universal and intense would missionary sympathy become ! How heartfelt would be the intercession ascending from every hearth at home, for the dear labourers abroad ! How holy would seem the gains set apart for that dear one's use ! How warm and lively would be our missionary prayer-meetings ! What thousands of little family committees would supplement the labours of our great Society committees ! Why, the Church would at last be once more what it was at first, and ought ever to have continued, ONE GREAT MISSIONARY SOCIETY. May God hasten the day when it *shall* be such, and may we hasten it too, as far as in us lies, for Jesus' sake. Amen.

"Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed ? and how shall they believe in Him of whom they have not heard ? and how shall they hear without a preacher ?"—*Rom. x. 13, 14.*

[This neglect of Christian parents to consecrate their children to the service of God is far more common and involves more sin

and guilt than is generally supposed. We have had Christian mothers blame us for speaking to their sons of the needs, ignorance and wretchedness of the heathen, and the command of Christ to evangelize them, and beg us to desist. Let the true spirit of consecration obtain among parents, and the number of volunteers for Foreign Missions will be at once increased twenty fold; and we shall no longer see believing parents and Christian editors publishing sophistical arguments against young men and women offering and pledging themselves to this work of God among the heathen.

2. The one great truth, that *God gave His only Son to suffer and die for sinful men*, here rightly made the basis and motive for this "practical consecration," is the one most vital element of the Gospel. It is the ignoring of this element by professed believers that opens wide the door to all forms of skepticism, leads to a belief in restoration, after death probation, and the whole brood of errors which demoralize and afflict the churches, and weaken their aggressive force for the service of Christ. Let this vital truth be held in its integrity, let it permeate the whole soul and being of the believer, and he will regard all self-sacrifice in efforts to make Christ known to the perishing, as Livingstone did—no sacrifice at all, but a high and holy joy, worthy to be coveted by angels. It is a full grasp of this vital truth of the Gospel that enables us to gain a right estimate of the value and peril of the soul out of Christ, and of the reality and glory of the eternal verities just before us in the life to come.—
ED. M. R.]

III. FOREIGN MISSIONS IN 1885-1886.

XXXI. UNITED BRETHREN IN CHRIST.

(Vol. IX., p. 235.)

REV. Z. WARNER, D.D., Secretary, U. B. Mission Rooms, Dayton, Ohio.

<i>Home Strength:</i>	1885.	1886.	<i>Year's Gain.</i>
Bishops	5	5	0
Conferences	49	49	0
Itinerant Preachers	1,347	1,378	31
Local "	963	890	73 less.
Churches	4,448	4,332	116. "
Members	168,573	185,103	16,530 more.
S. S. Scholars	195,022	208,305	3,283 "
Church Property	\$3,603,251.00	\$3,707,609.00	\$104,358 "
Mission Income	\$51,135.66	\$61,974.88	\$10,839.22 "
Expended on Foreign Missions	\$48,029.42	\$34,795.20	
Raised in the Missions		{ in Africa \$246,	
		{ in Germany \$703.12,	
Property in the Missions . . .	\$20,000	\$28,618.80	\$8,618.80

Foreign Force and Results.

Am. Missionaries, Ordained	7	7	0
Women Workers	7	7	0
Natives, Ordained	20	20	0
“ Helpers and Teachers.	27	27	0
“ Members in Africa	1,547	2,629+Ger 600	1082
“ Scholars	473	537	64
“ S. S. Scholars “	505	568	63

The last three items above show progress in the African Mission only. Some items in the German Missions are: Members in Germany 638, S. S. Scholars in Germany 307.

The gain per cent. in home membership is 9.8, while in Africa it has been 69.94. Here, surely, is progress most encouraging. Most of the workers in this mission are Africans. The Report says: “The foreigner cannot evangelize Africa. The native church can and must do it.”

XXXII. METHODIST PROTESTANT CHURCH.

(Vol. IX., p. 236.)

REV. F. T. TAGG, Cor. Secretary, 1515 Lafayette Avenue, Baltimore, Md.

<i>Home Strength:</i>	1885.	1886.	<i>Year's Gain.</i>
Annual Conferences	48	48	0
Churches	1,850	1,713	137 less.
Itinerant Preachers	1,409	1,570	161 more.
Unstationed “	978	929	49 less.
Communicants	125,611	128,709	3,098 more.
S. S. Scholars	100,000	85,832	14,168 less.
Church Property	\$3,020,000	\$3,148,011	\$128,011 more.
Missionary Income	7,251.24	16,000	8,748.76
Foreign Missionary Income	5,531.56	8,500 est.	2,968.44 “

Foreign Force and Work.

Men, Ordained	1	2	1
Women,	3	4	1
Native Teachers	2	3	1
“ Scholars	44	268	224
“ Church Members		55	55
“ Communicants		48	48

The apparent reduction in number of churches, unstationed preachers and S. S. scholars in 1886, is apparent only, arising from correction of statistics.

The advance in Missionary Income, and Foreign Mission Force and Results is most gratifying. The results of the foreign mission efforts of this church both at home and abroad, is a conspicuous illustration of the truth, “He that watereth shall be watered also himself.” The home church is feeling the new inspiration, and is planning to send out more laborers and enlarge its foreign work. Its present foreign mission is in Japan, chief station Yokohama. Nagoya is already selected as another station.

XXXIII. AMERICAN WESLEYAN METHODISTS.

(Vol. IX., p. 237.)

REV. D. G. KINNEY, Agent, Syracuse, N. Y.

<i>Home Strength :</i>	1885.	1886.	<i>Year's Gain.</i>
Conferences	19		
Itinerant Preachers	280		
Local "	215		
Churches	495	No later statistics.	
Members	18,060		
S. S. Scholars	15,000		
Church Property	\$350,100		
Home Mission Income	\$3,250		

This church still seems just on the point of beginning a foreign mission. Reporting a recent meeting of its Mission Board its organ says:—

The Missionary Board was also thrilled with the preciousness of its privilege of taking into special account the feasibility of establishing a foreign mission at an early day. The agency of Rev. A. W. Hall during the past year was a blessed success, and his thrilling report poured the light of a possibility of a foreign mission in upon the minds and hearts of the Board. Brother Hall was elected to serve in the same relation for the year to come. So cheering was the outlook that the Board proceeded to designate Africa as the country where our first foreign missionary post shall be planted. Sister Alice Harris was elected as one of the missionaries to make up the first company to be sent to the dark continent. As soon as pledges already made, which are waiting such definite action, are realized, and a sufficient amount added to warrant the undertaking, a company will be fitted out, the precise point of operations selected, and the post established. Such was the gratitude of the Board to Almighty God for his favor thus far vouchsafed this enterprise, that, at the suggestion of brother Kinney, the members bowed before the Lord and poured out their hearts in praise and prayer, while father Gaylord led the devotional services in an earnest and grateful appeal to the throne of heavenly grace. Now, dear brethren, the contributions for this work ! Let the Lord's treasury for this foreign mission work be filled at the earliest possible moment with an amount which will warrant the establishment of this foreign missionary post before many months shall have passed.

Why not choose your locality in the vast regions of paganism, at once, dear Brethren, send forth your missionary and begin work without further delay ?

XXXIV. FREE METHODISTS.

(Vol. IX., p. 238.)

REV. C. B. EBEEY, Cor. Secretary, 207 Walnut St., Chicago, Ill.

<i>Home Strength :</i>	1885.	1886.	<i>Year's Gain.</i>
Annual Conferences	19		
Itinerant Preachers	453		
Local "	372	No later statistics.	
Members	13,000		
Probationers	2,037		
Foreign Mission Income	\$4,200		

Several more members of this church have sailed this past year for different mission fields in Africa; and from contributions acknowledged in the *Free Methodist* we estimate the total receipts about the same as in 1885; but as no fixed salaries are paid, and each missionary goes trusting in God for needful support, each mission organized becomes an independent mission. One has been established near Inhambane, another near Port Natal, and several stations have been occupied in Liberia. These will be reviewed more at length under "Independent Foreign Missions." Of a party of some six members of this church, which sailed for Monrovia only a few months ago, with Bro. Harris, one, Miss Eunice Knapp, has already died from malarial fever.

XXXV. PRIMITIVE METHODISTS.

(Vol. IX., p. 239.)

REV. W. H. YARROW, Secretary, Hazleton, Pa.

<i>Home Strength:</i>	1885.	1886.	<i>Year's Gain.</i>
Conferences	2		
Itinerant Preachers	196		
Local "	162	No later statistics.	
Members	3,716		
Mission Income			

XXXVI. INDEPENDENT METHODISTS.

(Vol. IX., p. 239.)

<i>Home Strength:</i>	1885.	1886.	<i>Year's Gain.</i>
Ministers	24		
Members	12,550		

XXXVII. METHODIST CHURCH IN CANADA.

(Vol. IX., p. 239.)

REV. A. SUTHERLAND, D.D., Secretary, Toronto, Ont.

<i>Home Strength:</i>	1885.	1886.	<i>Year's Gain.</i>
Conferences	7	7	0
Itinerant Preachers	1,628	1,610	18 less.
Local "	1,959	2,082	123 more.
Churches	3,485		
Members		197,479	28,674 "
S. S. Scholars	168,803	191,185	
Home & For. Mission Income.	\$180,129.71	\$189,811.37	\$9,681.66 "
For. Mission Expenditure . .	\$53,469.86	\$69,213.20	\$15,743.34 "

Foreign Force and Results.

	<i>Totals</i> <i>in 1885.</i>	<i>Am. In-</i> <i>dians.</i>	<i>French.</i>	<i>Japan.</i>	<i>Chinese.</i>	<i>Totals</i> <i>in 1886.</i>	<i>Year's</i> <i>Gain.</i>
Missionaries, Ordained . . .	59	37	11	7	1	56	3 less.
Natives "	22	0	.	9	.	9	13 "
" Assistants	44	17	.	15	.	32	12 "
" Teachers & Interpreters	30	35	3	6	4	48	18 more.
" Members	4,528	4,037	405	591	13	5,046	518 "
Home Missionaries	441	.	.	.	434	434	7 less.
Home Mission Members . . .	42,974	.	.	.	43,160	43,160	186 more.

Here the rate per cent. of net gain in the home church is 16.98, while in the foreign mission churches it is 11.43.

The cost of Administration, as given in the Report, is \$10,988.56.

Hence $\frac{\$10,988.56}{\$188,669.03 - \$10,988.56} = 6.32$ per cent., cost of administration.

XXXVIII. GENERAL BAPTISTS OF AMERICA.

Here is a small church of which we have hitherto been unable to gain satisfactory information. It claims a membership of some 13,000, living mostly in Southern Indiana, Kentucky, Missouri and Illinois. Their chief organ is *The Messenger*, published at Owensville, Ind., Rev. W. P. Hale, Editor. They sustain no independent foreign mission work, but feeling the pressure of responsibility to heed the positive command of Christ, they are negotiating with their brethren in England to help in their foreign work which is mostly in Orissa, India. This, certainly, is better than to do nothing, and we hope it may lead to deeper and more general interest, and ultimately to an independent mission of their own. If they would have their home church prospered and built up, they must not neglect the heathen.

XXXIX. BAPTIST GENERAL ASSOCIATION.

This branch of the large body of colored Baptists has its home and field of operations mostly in the Western States and Territories. It held its 13th annual meeting in Chicago, Illinois, Sept. 22-26, 1886.

Rev. Thomas L. Johnson, Secretary, 71 N. Leavitt St., Chicago, Ill., Rev. R. De Baptiste, Treasurer, South Evanston, Ill.

Income of the year, \$4,410.74; Expenditures, \$5,022.01. This Association has entered into an arrangement with the Baptist Missionary Union, to coöperate so far as to have its missionaries work in connection with those of the Union, the Association to be responsible for the salaries and expense of its own missionaries and their work. It has two men now at work on the Congo, and in a recent statement to its home pastors and churches, the Secretary says:—

DEAR BRETHREN:—Our Congo Mission may now be regarded as established. Our missionaries of our own race, Dr. Scholes and Brother Ricketts, are on the field, sent out by our Board. They are located and are at work. Mukimvika, on the Congo River, is the name of the station. They are teaching and preaching the Gospel to our own long neglected and perishing people in Central Africa. Dr. Scholes writes that he has an inexpressible delight in his work of holding forth the word of life to that people, who possess many noble qualities that have not been entirely obliterated by the long darkness that has enveloped them, nor the debasing superstitions and heathenism to which they have been subjected for centuries. They listen intently as he unfolds the

story of the cross, and tells them of the love of Jesus. Sometimes in the midst of his discourse they break out in expressions of ecstatic amazement and delight, at the enrapturing story of the dying love of Jesus.

Brother Ricketts writes that he has gone forth and gathered the children in three separate villages into Sunday-Schools, and morning, noon and evening, he teaches them every Sabbath from the word of God, and from the sweet songs of the "Gospel Songs" of Messrs Sankey and Bliss, in their own native tongue or language, how to sing the praises of Jesus.

Surely this seed sowing must eventually bring forth a harvest of souls saved to the glory of our Master. Who will be the helpers in this great work for the glory of our King? Our Brethren, the Missionaries, are doing their part, are we doing *our part*? Are *we*, the sons and daughters of Africa, doing *all we can* to evangelize and lift up her millions to the high plane of a Christian civilization? We are in honor bound to "hold the ropes" at this end of the work in which Brethren Scholes and Ricketts are engaged in Africa, and that means prayer without ceasing, and giving without stinting; believing prayer unto God and liberal giving into the treasury of the Lord for the support of these our missionaries, and the blessing of God upon their labors.

We are glad to see this good beginning and trust it is soon to be followed with enlargement in men and means which will bring precious blessings on the work in Africa, nor less precious on the home churches which give and pray for this work.

We estimate the constituency of the churches represented by this Association as about 240,000.

XL. BAPTIST FOREIGN MISSION CONVENTION, U. S. A., COLORED.

(Vol. IX., p. 146.)

REV. J. E. JONES, Secretary, 520 St. James St., Richmond, Va.

<i>Home Strength :</i>	1885.	1886.	<i>Year's Gain.</i>
Churches		280	
Ministers		240	
Communicants		120,000	
For. Mission Income	\$5,312.67	\$4,473.30	\$838.37 less.
<i>Foreign force and work.</i>			
Missionaries, Ordained . . .	3	4	1 more.
Women	1	2	1 "
Native Helpers	1	4	3 "
" Communicants	52	150	98 "
Stations		3	
Outstations		6	

Our figures above representing home strength are *estimated*, representing, as accurately as we can, the proportion of the "Consolidated Colored Baptists," who are to be regarded as the constituency of this Convention. This Convention met last in Memphis, Tenn., Sept. 22-26, 1886. Its missionaries in Africa have chosen their field of labor among the Veys, near Lake Piesue, some 20 miles interior from Cape Mount, West Africa. If they have been sufficiently cautious in the admission of candidates into the church,

they have great reason to thank God and take courage in view of the large results of their first two years of labor. The net gain in communicants of this 2d year has been at the rate of nearly 200 per cent. May they exercise great wisdom and sound judgment in all their plans and labors, and share in God's blessing in still larger measure.

We last year mentioned our impression that these missionaries are unsalaried. But we learn we were mistaken, each has a salary of \$900 a year, and the home Secretary \$200.

XLI. THE CHURCH OF ENGLAND IN CANADA.

REV. C. H. MOCKRIDGE, D.D., General Secretary, Hamilton, Ont.

<i>Home Strength :</i>	1885.	1886.	<i>Year's Gain.</i>
Bishops	10		
Dioceses	8		
Churches			
Ministers			
Communicants			
S. S. Scholars			
For. Mission Income	\$5,826.80	\$5,738.53	\$88.27 less.
<i>Foreign Force and Work.</i>			
Missionaries, Ordained . . .			
" Lay			
" Women			
Natives, Ordained			
" Helpers and Teachers.			
" Communicants			

We are glad to introduce this Church and Mission Board to our readers, though sorry we have not been able to obtain fuller statistics. The present is its first Annual Report, though the Society was organized some three years ago.

In the constitution and principles of this " Domestic and Foreign Missionary Society " are several things which meet our warmest approval.

1. The Society consists of *all the members of the church*, thus placing due honor on the church, and rendering it identical with the Society. It is no outside corporation, bidding the church keep its distance, and lording it over God's heritage.

2. Its Board of Management consists of the whole bench of (10) Bishops, and of four members—two clerical and two lay members—from every diocese, thus representing and enlisting all parts of the church in the direction, support and control of its missions. This leaves the whole responsibility and direction of the work, where they belong, in the hands of the church.

3. The officers of this Board are all honorary. They do not consume the funds of the churches on themselves. No remuneration is paid to them. Only their unavoidable expenses are met.

The women of this church are ready to help, and are at once forming auxiliary committees in each diocese.

This church and society seem to have come into a position ready for active and efficient service, and we hope henceforth to be furnished with all facts, figures, and evidences of efficient work and progress.

XLII. CONSOLIDATED AMERICAN BAPTISTS, COLORED.

(Vol. IX., p. 304.)

REV. R. L. PERRY, Cor. Secretary, Brooklyn, N. Y.

<i>Home Strength :</i>	1885.	1886.	<i>Year's Gain.</i>
Ordained Ministers	2,850		
Communicants	500,000		
<i>Foreign Force.</i>			
Missionary, Ordained	1		

XLIII. SEVENTH DAY ADVENTISTS.

(Vol. IX., p. 304.)

MISS MARIA L. HUNTLEY, Secretary, South Lancaster, Mass.

<i>Home Strength :</i>	1885.	1886.	<i>Year's Gain.</i>
General Conference	1	1	0
Conferences	24	28	4
Ministers	300	330	30
Churches	705	741	36
Communicants	18,702	20,547	1,845
S. S. Scholars	13,529	18,000	4,471
Home & For. Mission Income.	\$57,820.56	\$40,895.53	\$16,925.03 less.
For. Mission Income	\$6,362.05	\$21,619.95	\$15,247.90 more.
For Support of Ministry . . .	\$96,118.62	\$123,118.57	\$26,999.95 "
<i>Foreign Force and Results.</i>			
Ordained Missionaries	8	9	1
Churches	31	38	7
Communicants	849	1,071	222

Here is net gain in all items but one. The gain in home membership is at the rate of 9.85 per cent., and in foreign mission membership at the rate of 26.14 per cent. We have gleaned the above figures from the *Seventh Day Adventist Year Book* with all possible care, and yet we cannot feel certain of perfect accuracy.

Besides the *Seventh Day Adventist*, the *Second Adventist* and others report together 674 churches, 608 ministers, and 74,610 communicants. This makes the total Adventist ministers 938, and members 95,157.

XLIV. CHRISTIANS.

(Vol. IX., p. 305.)

REV. J. P. WATSON, Secretary, Corner Main and 6th Sts., Dayton, O.

<i>Home Strength :</i>	1885.	1886.	<i>Year's Gain,</i>
Ministers	1,282	1,282	0
Churches	1,175	1,175	0
Communicants	70,870	79,266	8,396
S. S. Scholars	54,250		
Home Missionaries	30		
Foreign "		1	1
Women "		1	1

The quadrennial meeting of this church was held in New Bedford, Mass. It was there reported that the membership of the church was 79,266, but that enough were unreported to swell the whole membership to 140,000. The Report on Home Missions shows growing energy and success, and among a portion of the pastors and churches interest in foreign missions has been deepening and extending. \$1,281.69 have been contributed to begin some foreign mission, and Rev. and Mrs. D. F. Jones sailed Jan. 8, 1887, for Japan, to begin work in that Island Empire. We shall look with much interest to see the progress of this mission.

XLV. THE CHURCH OF GOD, OR WINEBRENNARIANS.

(Vol IX., p. 305.)

PROF. J. R. H. LATCHAW, Secretary, Findley, O.

<i>Home Strength :</i>	1885.	1886.	<i>Year's Gain.</i>
Triennial Conference	1	1	0
Annual Conferences	15		
Churches	500	No later statistics.	
Ministers	450		
Members	38,500		
Home Missionaries	14		

Negotiations between this church and the Free Baptists, for coöperation in the work in India, have been prosecuted for some years, and so recently as July last the Secretary wrote: "A special committee from our body has been appointed to confer with theirs in General Conference at Marion, Ohio, in October next. This Committee is instructed to adjust if possible all seeming difficulties in the way, and then make a full report of their doings and the conclusions reached, to the churches. If this be satisfactory, as it doubtless will be, our Board of Missions will then take action in the appointment of a man." At that time they had a worthy candidate offering to go, but it was subsequently decided that his health was too frail for the climate of India. They began to look for another candidate, and whether they failed to find him, or the

committees failed to adjust a satisfactory plan of coöperation we have not learned. We are much interested in seeing these smaller churches, one after another, enlisting in foreign missions, and we trust no seeming difficulties will avail to prevent them from doing so at the earliest possible moment. It will bring blessings to their membership at home no less than to the heathen abroad.

XLVI. THE MENNONITES.

(Vol. IX., p. 305.)

REV. C. J. VAN DER SWISSEN, Secretary, Hayesville, Ohio.

<i>Home Strength :</i>	1885.	1886.	<i>Year's Gain.</i>
Places of Worship	600		
Ministers	560		
Communicants	82,500		
Foreign Mission Income . .	\$12,500		
“ Missionaries	2		
“ Teachers and Helpers.	13		

We have no later statistics of these brethren, and regret they are so reticent about their numbers and work.

XLVII. TUNKERS, OR GERMAN BAPTISTS.

(Vol. IX., p. 306.)

S. J. HARRISON, Secretary, Lanark, Illinois.

<i>Home Strength :</i>	1885.	1886.	<i>Year's Gain</i>
District Conferences	25		
Ministers	1,578		
Members	100,000		
<i>Foreign Force.</i>			
Missionary in Denmark . . .	1		
Native Ministers	3		
“ Members	51		

Of this church also we have failed to gain any fresh statistics.

XLVIII. WELSH PRESBYTERIANS, OR CALVINISTIC METHODISTS.

(Vol. IX., p. 306.)

REV. JOSIAH THOMAS, M.A., Secretary, 28 Brockfield Road, South Liverpool, England.

<i>Home Strength :</i>	1885.	1886.	<i>Year's Gain.</i>
General Assemblies	2		
Synods	7		
Presbyteries	39		
Churches, Chapels &c. . . .	2,570		
Ministers	768		
Communicants	128,374		
Sunday School Scholars . . .	185,382		
Foreign Mission Income . .	\$40,006	\$26,000	\$14,006 less.

<i>Foreign Force and Results.</i>	1885.	1886.	<i>Year's Gain.</i>
Missionaries, Ordained	9	9	0
Native Preachers	14	16	2 more.
“ Communicants	743	893	150 “
“ Baptized	2,604	3,502	898 “
“ Scholars	2,666	3,069	403 “
“ S. S. Scholars	3,470	4,290	820 “

We regret that the statistics of the home churches for 1886 have not yet reached us. The Report says the receipts of the year, \$26,000, are an advance on those of 1885, which leads us to infer there was some mistake in the amount we credited in 1885. Perhaps we last year included collections and gifts in the mission fields.

The missions of this church are in Brittany, and in the Khasia and Jaintia Hills, India. Much the larger part of the work is in India, and the year's progress is full of encouragement. The net gain in communicants is at the rate of 20.18 per cent.

The medical work, under Dr. Griffith's care, has proved very helpful; in-patients 51 and out-patients 1,442.

On the closing pages of the Report we notice the total resources of the year, with balance in hand, were \$46,300. In 1885 they were \$40,006, which makes the year's gain about \$6,000.

The cost of administration is given in items amounting to \$2,306.

The total cost \$28,429. Hence $\frac{\$2,306}{\$28,429 - \$2,306} = 8.82$ per cent., cost of administration.

XLIX. FRIENDS' FOREIGN MISSIONS.

(Vol. IX., p. 307.)

The able and pains-taking editor of the *Friends' Missionary Advocate* has been making persevering efforts to gather up the facts and figures of the *Friends'* various foreign missions. From its pages we take the following :

FOREIGN MISSION OF ENGLISH FRIENDS.

The following table of statistics has been furnished (with the exception of the receipts) by members of the different committees having charge of the respective missions. The financial statement has been gleaned from the latest printed reports. We give the lowest estimate. The receipts for Syria and Palestine embrace 1885.

FOREIGN FORCE.	MEN.	WOMEN.	PAID NATIVES.	SCHOLARS.	MEMBERS.	RECEIPTS.
<i>Syria</i> .—Brumana and district.					Of the Mo. Meeting.	
5 Missionaries.	1	4	18	About 300	28	£ s. d. 1,857 117
<i>Palestine</i> .—Ramalleh and district.						
2 Missionaries.	1	1	8	90	†	
<i>Madagascar</i> . 18 Missionaries.		8	10	About 14,000, besides nearly 400 in the high schools.	3,568	£ s. d. 10,516 16
<i>India</i> . 7 Missionaries.	2	5	7	55	14	
<i>China</i> . 2 Missionaries, outg.,	1	1	—	—	—	
<i>Constantinople</i> . All Native Workers.			6	100	26 adults*	£ s. d. 835 16 6
TOTAL: 34 Missionaries.	13	21	159	14,945	3,426	£ s. d. 13,229 9 7

† There is a congregation of about 100; no membership has been instituted as yet.

* The average attendance at the Sabbath morning meeting is about 70.

The two missionaries for China, Mr. and Mrs. Davidson, have already reached their field of labor and begun the study of the language. A brief summary of some of the missions is as follows:

FRIENDS' FOREIGN MISSIONS.

MADAGASCAR.—*Mission Work.*—12 missionaries; 300 Malagasy evangelists; 104 congregations, having about 3,000 members, and 18,000 attenders. *Medical Mission.*—3 missionaries; 1 English nurse; 14 Malagasy nurses; 34 in-patients (average number); 100 out-patients weekly (average number). *Schools.*—133 Malagasy teachers; 30 students in training; 387 scholars in Antananarivo; 14,400 scholars in the country schools. *Printing Office.*—1 missionary printer; 21 Malagasy youths employed; 68,000 books, pamphlets, etc., issued during the year.

INDIA.—5 missionaries at Hoshangabad; 2 missionaries at Sohagpur; girls' orphanage; boys' day schools; girls' day schools; medical dispensary.

CHINA.—2 missionaries going out to the province of Sichuen.

SYRIA AND PALESTINE.—5 missionaries at Brumana; one medical missionary; 18 Syrian helpers; one medical missionary at Ramallah; 8 Syrian helpers; boys' training home; girls' training home; 13 schools; 2 hospitals and dispensaries.

MEDICAL MISSION AMONG ARMENIANS.—One medical missionary at Constantinople; 5 Armenian helpers; dispensary; 2 schools.

MEXICO.—5 missionaries in Matamoras; 2 Mexican helpers; 4 missionaries in Mexico City; 10 Mexican helpers; printing press; 2 schools; 13 congregations; 4 schools.

JAMAICA.—3 missionaries.

The regular Report (19th) of *Friends' Foreign Mission Association*: Charles Linney, Secretary, Hitchin, England, gives the workers in

	India.	Madagascar.	China.
Missionaries (Men)	3	8	1
Women	6	11	1
Native Helpers and Teachers	4	130	
“ Scholars	60	14,400	
“ Members	20		
“ In-patients		226	
“ Out-patients	230	2,676	

From the above and local sources of information, we derive the following Table :

Home Strength :	1885.	1886.	Year's Gain.
Ministers	1,120	1,120	0
Members	98,000	98,500	500
Foreign Mission Income	\$65,000	\$107,000	\$42,000

Foreign Force and Results.

	Men.	Women.	Paid Natives.	Native Scholars.	Members.
Totals in 1885	24	34	76	8,992	4,450
“ “ 1886					
India	3	6	7	60	20
Madagascar	8	11	130	14,400	3,640
Syria and Palestine	2	6	24	560	30
Mexico	4	6	14	650	300
South Africa	1	1	.	.	.
China	1	1	.	.	.
Jamaica	2	3	3	180	30
Constantinople . . . . .	.	.	6	100	26
Am. Indians and Freedmen	7	10	12	2,000	700
Japan	1	1	.	100	.
Totals in 1886	29	45	196	18,050	4,746
Year's Gain	5	11	120	9,058	296

This shows net gain in each item of the totals. The great increase in Native Scholars and Paid Natives is doubtless owing mostly to more accurate statistics. The net gain in Members is at the rate of 6.65 per cent. In case of the “ Association ” the cost of administration is 5.21 per cent. There is evidently much good work done in these missions. The native contributions are not all reported as they should be, but \$750 given by the Malagasy patients to the medical work is evidence that they value this department of the mission.

Of the Christian women it is said: “ In some places where the men have been largely withdrawn on account of the war, meetings have been sustained by the women, who walk five or six miles for this purpose. Many of the native Christians are learning to take their right share in church management, and stimulate one another to increased diligence in promoting the spread of the Gospel.”

L. THE MORAVIANS.

(Vol. IX., p. 308.)

REV. B. LA TROBE, Sec., 29 Ely Place, Holborn, E. C., London, England.

<i>Home Strength.</i>	1885.	1886.	<i>Year's Gain.</i>
Communicants	19,478	19,794	316
Baptized	31,482	31,315	167 less.
Foreign Mission Income . .	\$87,249	\$89,339	\$2,090 more.
<i>Foreign Force and Results.</i>			
Stations	114	115	1
Missionaries	283	282	1 less.
Native Ministers	41	37	4 "
" Helpers	1,570	1,602	32 more.
" Communicants	28,116	28,820	714 "
" Baptized	81,258	81,552	294 "

It must be borne in mind that besides the ordinary income above acknowledged, the Moravians carry on industrial enterprises in connection with their foreign missions, the avails of which amount to some \$150,000. Hence the larger income generally entered in our Table. The net gain in communicants, 714, as represented in the missions above, is at the rate of 2.53 per cent.

The cost of administration, as given in the Report, is \$9,198, which is at the rate of 11.49 per cent.

The statistics of the missions, as given above, are taken from the *Moravian Almanack* of 1886, and claim to be for 1885. In the *Periodical Accounts* of Dec. 1886, we notice the statistics given for the same year, 1885, abound in discrepancies throughout, making the totals 117 Stations, 285 Missionaries, 41 Native Ministers, 1,602 Native Helpers, 29,123 Communicants, and 82,462 Baptized. We know not how to reconcile these two Tables, unless the latter is really for 1886.

Of the recently organized mission to the natives of Alaska, Bro. Weinland writes :

"It is a little more than a year since we left our homes to begin work in this branch of the Lord's vineyard. Thanks be to our gracious Lord and Master, for we who survive can say with cheerful hearts, His promises have been fulfilled towards us, and He himself has stood by us, directing, strengthening and encouraging us joyful and glad of heart, out of each and every difficulty.

On the 10th of August last, our Bro. Torgersen fell overboard from the boat and was drowned. Bro. Kilbuck who was with him on the boat cast anchor and returned home where he found me sick in bed. I soon recovered, but Bro. Kilbuck was laid up for a time with sore eyes.

It took us several days to settle on the plan we should pursue, but the season was far advanced and no time could be lost in providing a suitable shelter for the winter. Hence, although neither of us were carpenters, in the name of the Lord, and depending on him for guidance and strength, we began building a frame house 16x38 feet in

size. Our work progressed slowly for we had rain almost every day. On the 10th of October we were able to move into our house, nor were we in a day too soon, for winter had already settled upon us.

The next important event was the birth of a daughter to Sister Weinland and myself, on the 10th of January. We have named her Elizabeth Louisa. She is strong and healthy, and enjoys the honor of being the first child born to American parents, between Kodiak and St. Michael's and east of the Aleutian Islands. We are a very happy family, for the Lord has blessed us richly.

On December 29th we had the coldest weather of the entire winter, the mercury sinking to 50 and 6-10 degrees below zero, Farht. With March, however, came milder weather, the snow began to melt, the air became damp, causing us to take heavy colds.

Sister Kilbuck has just recovered from an attack of diphtheria. However these have been but light afflictions, causing us to trust more firmly in our Saviour, for he has been with us and has been our Protector. With regard to our mission work we all feel greatly encouraged. Of course we have only made a beginning and cannot as yet express the result of our work by any figures; but we have found many of the natives appreciative; they have expressed a love for us, and are anxiously looking forward to the time, when we shall have mastered their language sufficiently to allow us to converse freely with them. But perhaps even a greater stimulus to increased energy in our work, is the opening of our eyes to the needs of these people. We have seen nothing but degradation, misery and want.

I visited in March the Greek Mission at Skogomuk on the Yukon river. The priest there claims the entire Yukon and Kuskokim rivers as his diocese; and that he has 4,000 communicant members. From what I have seen of these priests, they are "blind leaders of the blind."

Please remember us to all the kind friends we met when in San Francisco.

W. H. W."

It has been decided by the Unitas Elders' Conference to begin a new mission among the aborigines of Queensland, Australia. In an exploratory journey in this part of Australia, in 1885, Bro. Hagenauer discovered large numbers of wild heathen living in terrible depths of sin and misery. His account of these people so moved the Christian people of Australia that both Presbyterians and Lutherans united in an offer, that if the Moravians would supply men for the work, they would furnish money for their support and for the work. The Moravians have undertaken to do this, and we have the blessed fact of these three denominations combining in this mission to these ignorant and degraded people.

NOTES ON THE TABLE.

In presenting another Table of our American churches and their Foreign Missions, we beg our readers to note distinctly that the figures in the first five columns on the left of the Table have to do only with the *home strength* and growth of the churches in Ministers and Communicants.

1. The local preachers of our Methodist brethren have diminished the past year by 704.

2. The ordained Ministers of all our churches have increased by 134.

AMERICAN ORGANIZATIONS	Home Strength.		Year's growth in Comm'ts.		Foreign Missionary Income.	
	Minis- ters.	Comm'ts.	Total.	Per Cent.	Total.	Per mbr.
1. Presbyterians, North.	5,546	661,809	17,784	2.60	\$745,161.46	1.12
2. Presbyterians, South.	1,085	143,743	8,542	6.31	73,170.27	.50
3. United Presbyt'ns of N. A.	625	77,414	11,457*	. .	86,352.77	1.11
4. Reformed Presbyterians.	115	10,856	1114	1.03	16,386.52	1.50
5. Reformed (Dutch) Church.	552	83,702	613	.74	81,386.55	.98
6. Ref. Presbyt'ns, Gen. Syn.	45	6,506	. . .	. .	1,886.55	.28
7. Reformed (German) Church.	788	176,937	3,997	2.31	5,763.77	.03
8. Associate Ref. Synod, South.	90	6,817	89	1.30	2,035.36	.29
9. Cumberland Presbyterians.	1,547	138,564	11,653	8.40	9,470.06	.06
10. Presbyt'n Church in Canada.	816	127,611	4,267	3.45	60,770.42	.47
11. Ev. Lutheran, Gen. Synod.	1,103	172,312	10,768	8.26	31,772.60	.22
12. " Lutheran Gen. Council.	1,055	285,261	34,236	13.63	16,344.29	.05
13. " Luth. Synodical Conf.	1,841	133,234	. . .	. .	. . .	. .
14. Congrega'tn'lst, A. B. C. F. M.	5,327	436,341	17,777	4.24	657,828.00	1.50
15. Am. Missionary Association.	. . .	. . .	. . .	. .	72,488.57	. .
16. Am. Bap. Missionary Union.	6,143	718,455	56,109	8.47	384,996.73	.58
17. Baptist Southern Convention.	6,096	993,246	. . .	. .	83,854.31	.08
18. Free Baptists.	1,291	82,323	4,504	5.78	18,450.93	.22
19. Baptists of Canada.	516	70,158	2,826	4.38	30,631.91	.43
20. Seventh Day Baptists.	103	8,720	. . .	. .	4,061.81	.46
21. Disciples of Christ.	4,050	630,000	. . .	. .	64,556.06	.10
22. Protestant Episcopal Church.	3,487	422,649	24,551	6.11	265,667.70	.62
23. Reformed Epi-copal Church.	120	8,000	. . .	. .	. . .	. .
Local Prs.						
24. M. E. Church, N., 12,588	13,613	1,926,976	71,132	10.86	407,232.46	.21
25. M. E. Church, S., 5,943	4,406	975,260	33,933	3.6	222,127.58	.22
26. African M. E. Church, 6,800	2,630	500,000	. . .	. .	4,260.91	.008
27. " Zion " 2,750	2,000	400,000	. . .	. .	. . .	. .
28. Col'd. M. E. Church, 683	1,040	145,000	. . .	. .	. . .	. .
29. Union Am. Church, 40	112	3,500	. . .	. .	. . .	. .
30. Ev. Association, 613	1,069	132,508	3,874	3.01	18,293.01	.13
31. Unt'd Breth'n in Christ, 890	1,378	185,103	16,530	9.80	34,795.20	.18
32. Meth. Prot. Church, 929	1,570	128,709	3,098	2.46	8,500.00	.06
33. Am. Wesleyans, 215	280	18,060	. . .	. .	. . .	. .
34. Free Methodists, 372	453	13,000	. . .	. .	4,200.00	.32
35. Primitive Methodists, 162	196	3,716	. . .	. .	. . .	. .
36. Ind. Methodists, 24	13,550	. . .	. . .	. .	. . .	. .
37. Meth. Ch. of Canada, 1,959	1,618	197,479	28,674	16.98	69,213.20	.35
38. General Baptists.	150	23,000	. . .	. .	. . .	. .
39. Bap. Gen. Association, 340	240,000	. . .	. . .	. .	4,410.74	. .
40. " For. Miss'y. Conv'n. 240	240,000	. . .	. . .	. .	4,473.30	.03
41. Ch. of England in Can. . . . .	. . .	. . .	. . .	. .	5,738.53	. .
42. Consol'd Am. Baptists.	2,850	500,000	. . .	. .	. . .	. .
43. Seventh Day Adventists.	938	95,159	1,845	9.86	21,619.95	1.40
44. Christians.	1,282	99,266	8,396	11.83	1,281.69	.01
45. Church of God.	450	38,500	. . .	. .	. . .	. .
46. Mennonites.	560	122,500	. . .	. .	12,500.00	.15
47. Tunkers.	1,578	100,000	. . .	. .	. . .	. .
48. Welsh Presbyterians.	768	128,374	. . .	. .	26,000.00	.20
49. Friends Society.	1,120	98,500	500	.64	107,000.00	1.50
50. Moravians.	312	19,794	316	1.62	240,000.00	4.51
Am. totals in 1886 . . . 33,950	61,982	11,842,462	367,485	3.10	\$3,898,944.68	.32
Am. totals in 1884-85 . . 34,654	61,848	11,829,382	432,474	3.82	\$3,892,814.29	.32
Year's Gain	134	13,260			6,130.39	. .
" Loss 704	. . .	. . .	64,989	.72	. . .	. .

Maximum Salary of		Administration.		Be. gun.	W'rk'rs from Christendom.			Native Workers.		Native Comt's	Year's Gain.	
Miss'y	Officer.	Whole cost.	Cost. per ct.	Mis.	Ord.	Lay.	Women.	Ord.	Oth ers.		In com'ts.	Per cent
\$1,200	\$5,000	\$41,279.81	8.59	1837	172	29	297	122	895	20,294	757*	3.59†
1,500	2,500	7,045.91	9.33	1862	25	.	29	14	34	1,616	214†	15.26§
1,400	500	2,208.66	2.62	1858	16	.	29	11	295	4,019	656†	19.5
1,200	0	0	0	1859	3	.	4	.	43	150	14†	10.3
1,500	2,400	\$7,457.89	9.83	1858	21	1	28	8	188	2,394	802*	25.09*
600	0	0	0	1836	1	.	1	.	7	9	4	80.
1,200	0	0	0	1838	5	.	5	.	12	200	.	.
1,100	0	0	0	1875	1	.	1	.	6	129	.	.
1,100	1,200	776.13	7.05	1876	8	.	5	10	25	1,141	602	111.
1,500	500	2,591.48	4.62	1844	18	2	25	5	147	2,126	126	5.9
1,500	0	126.70	.42	1839	5	.	6	3	243	4,789	1,360	39.65
1,000	0	321.30	2.70	1869	5	.	4	.	63	734	.	.
1,200	4,000	46,552.78	9.97	1810	159	14	261	151	1,813	26,129	2,919	12.53
1,200	3,500	7,300.00	15.50	1845	6	3	30	2	87	348	.	.
1,200	3,000	43,905.68	16.38	1814	96	6	130	354	1,331	118,331	840	.71
2,000	2,500	13,223.83	18.72	1845	31	.	30	19	44	5,586	4,263	5.7
800	600	1,140.70	8.55	1836	5	.	14	10	10	558	1	.
1,200	0	1,173.71	7.69	1866	8	.	11	13	42	1,989	1,432	.
1,000	400	670.41	19.76	1847	3	.	3	3	10	145	.	.
2,000	500	2,374.54	3.81	1849	20	.	16	6	9	1,905	299	18.6
2,666	3,000	16,793.11	10.44	1835	16	7	28	39	158	1,436	79	5.5
.
1,800	4,500	50,338.65	14.87	1819	118	31	143	328	1,649	39,873	3,907	10.8
2,100	2,500	8,352.33	4.75	1845	73	.	11	87	52	9,498	1,750	22.58
1,100	1,350	580.25	8.69	1844	26	.	5	1	9	734	.	.
.	.	.	.	.	.	.	.	.	.	220	.	.
.
1,000	1,100	750.00	4.41	1878	5	.	6	4	5	9,114	568	6.23
600	12.50	2,150.00	9.06	1853	7	.	7	20	27	3,267	1,082	69.94
1,000	1,100	1,250.00	15.86	1880	2	.	4	0	3	55	55	.
.	.	.	.	1881	.	.	.	.	.	.	.	.
.
1,000	2,000	10,938.56	6.32	1824	56	.	.	9	80	5,046	518	11.43
.	.	.	.	1886	2	.	.	.	.	.	.	.
900	200	.	.	1885	4	.	2	.	4	150	98	200.
.
.
.	.	.	.	1876	9	.	.	.	.	1,071	222	26.14
.	.	.	.	1842	1	.	1	.	.	.	.	.
.
.	.	.	.	1880	2	.	2	.	13	.	.	.
.	.	.	.	1881	1	.	1	.	3	51	.	.
.	825	2,306.00	8.82	1840	9	1	.	16	.	893	150	20.1
.	.	.	5.21	1795	29	.	45	.	196	4,746	296	26.65
.	600	9,198.00	11.49	1732	150	50	82	37	1,602	28,820	714	2.53
.	.	260,806.43	7.16	.	1119	144	1266	1272	9,105	297,675	22,069	7.75
.	.	252,268.67	6.48	.	1084	130	1251	1140	11124	284,438	15,164	5.63
.	.	8,537.76	.68	.	35	14	15	132	.	13,237	6,905	.
.	.	.	.	.	.	.	.	.	2,019	.	5	.

* Less. † More. ‡ Loss. § Gain.

3. Our Table shows that the communicants in all our churches have increased by only 13,260. As the net gain in each of several individual churches has been many times this number, others must have suffered heavy losses. Some have corrected their church rolls. As one example, the United Presbyterians report 11,457 less in 1886 than in 1885.

4. Our 4th column shows that the added membership to all the churches has been less by 14,989 in 1886 than in 1885.

5. Our column showing total Foreign Mission Income disappoints us. We expected a large increase in this item. But all the churches together have given only \$6,130.39 more than in 1885.

6. The average per member has not risen above \$0.32.

7. The total cost of administration has increased by \$8,537.76, showing no increase of economy in this department.

8. The increase in ordained missionaries engaged in the work is 35; in laymen 14; and women workers 15.

9. The Ordained Native Ministers have increased by 132, while the other native workers and teachers have diminished by 2019. Some may wonder at this reduction, but from our knowledge of many unordained native workers, we think the reduction is to be regarded as desirable, and likely to continue in all missions where vigorous efforts are made to raise up able native pastors, and train self-supporting churches.

10. The additions to the mission churches the past year have been 22,069, while the net gain has been only 13,237.

11. The percentage of additions to all the home churches has been 3.10, while the percentage of those added to the mission churches has been 7.75.

12. In case of some few of these churches we have been obliged to use the statistics of 1885, from inability to obtain fresh figures.

13. In a few instances it will be noticed that we have corrected statistics of mission churches by including mission work before omitted. See the total converts of Nos. 30 and 31, where we have included their German Missions, as we always have in case of the Baptists and M. E. Church. In such cases the year's gain given is based on the figures given in 1885, and in testing our accuracy a careful reader might think our figures conflicting.

14. So also of the home membership of some churches. We have included members before omitted, while we have given the year's growth and percentage on the basis of that year's figures.

IV. MISSIONARY UPRISING AMONG STUDENTS.

BY ARTHUR T. PIERSON.

In a recent canvass of colleges and theological seminaries, some 1,800 students, the most of them young men, were found "willing and desirous, God permitting, to be foreign missionaries." This seems a large number, but it is short of the real fact. There are many other institutions not yet canvassed; there are not a few persons already graduated, and many others not connected with any institution, who are of the same mind. And then, as a matter of fact, the proportion of women compared with men, actually offering themselves for appointment, is more than two to one. It is perfectly safe, then, to add a thousand or twelve hundred to this number.

Three thousand young men and young women offering for the foreign work ! What a signal fact is this ! It is an uprising among the students, such as this era of modern missions has nowhere seen before. True, they are distributed through some twenty different denominations. They are in different stages of preparation. Not more than three or four hundred can be ready in any one year. The saving clause, "God permitting," will sift out some. But they are coming. And still larger ranks of boys and girls are pressing on behind. All tokens indicate that this is the advance wave of a flood tide. And why should it not be so ? For twenty years Christian mothers have planned and prayed, have studied and filled their souls with the inspirations of this grand work. This is some of the ripening fruit. And infinite powers are behind it all. Let the flood tide come !

And now is it not time that for each one of these young men there should be some business man who will say : "I hear the same voice. I accept the same obligation. I cannot go, but I will send. If this young man turns from home and country and gives his life, it is but a small part for me to give the money to sustain him." The average cost of furnishing a missionary and his family "a comfortable support," is from \$1,000 to \$1,200—say \$100 a month. We believe there are not a few men scattered through all our churches who, out of their abundance or out of their self-denial, if their minds should really turn to it, could, each one, select a missionary, and say, "He shall be my man, my substitute. Let him go to the front, and I will stand by him with my means. I will do more. I will study his work. I will follow him with a loving sympathy and with daily prayer. *We two, together*, will preach the gospel to the unevangelized." Try it, brother ; you will be glad all your days. Will you not be one of the first ten who will distinctly commit themselves to "the substitute plan ?" Why not begin with this month and send the first hundred dollars, as soon as with prayerful consideration you have determined to do this good thing ?

The above words, which we take to be from the pen of our beloved brother Rev. Dr. S. J. Humphrey, District Secretary of the A. B. C. F. M., have about them the unction of the missionary spirit. They are in marked contrast with some others which have been found on the tongues of professing Christians and in the columns of religious papers, whose general tone is one of excessive caution, if not of discouragement.

Canon Wilberforce remarked to me personally on his late visit to this country, that there never was a great movement of God in history which did not have to encounter opposition from Christians and even from clergymen ; and that, what is most remarkable of all, they manage to set the Bible itself as a barrier in the way of progress. William Wilberforce, his grandfather, it will be remembered, fought 20 years in parliament and among the people of Britain to get the slave trade abolished ; and then spent 25 years more in persevering fight to get slaves emancipated, and saw victory perch on his standards only just before his death, in 1833.

The principal obstacles that Shaftesbury, met in fifty battles for the relief of insane patients in asylums, the oppressed poor women and children in factories and mines, and all that were ground under the heel of that most awful despotism, the tyranny of trade,—came from

the intelligent, the cultivated, the higher classes, parliamentary leaders, and Christian disciples of England! American Slavery was entrenched for one hundred years behind trenches and out-works dug and built by statesmen and clergymen, and the very guns that defended the institution were loaded with perverted scripture texts; and to-day polygamy, and prostitution, and intemperance find advocates that actually dare to vindicate mormonism, the social evil and the demon of drink, on grounds of Scripture warrant or at least tacit permission!

To my mind there has been no movement of God within five centuries that bore more distinctly the marks of a divine origin than the spontaneous uprising of young men and especially students in universities and seminaries both in America and England, in favor of foreign missions.

Those who have followed the march of the ages, have noticed how there has been a succession of Divine Crusades, as for instance in the middle ages against feudalism; then in the Great Reformation in philosophy and religion, then in the various forms of Christian Philanthropy, and finally in *modern missions*.

In this last, every onward step has been in answer to prayer. The readers of the great missionary journals, and the observers of the grand march of the army of God's elect workmen, have noticed that as fast and as far as the church was roused to prayer, *remarkable results have followed exactly in the line of the prayers*. About one hundred years ago, the first "Monthly Concert" began in England; and the burden of prayer was the *opening of doors*, throughout the then-closed world, to missionary effort. Door after door opened until scarce a nation was left with barred gates!

Then prayer went up for the *multiplication of agencies* to oversee and organize the work, until from one missionary society we have moved on to over one hundred. Then the devout watchers on the walls began to pray for *celestial showers of blessing* and wonderful revivals came in the Hawaiian Islands, Madagascar, China, Syria, India, and Persia. Then prayer went up for *larger gifts to missions*, and in one year less than twenty donors gave more than *four millions* to missionary work, especially in its educational and institutional aspects.

Then God's people began to see that *laborers must be multiplied*, and from many a closet and prayer-service went up the cry of the faithful. And now behold—in England, under Moody's efforts at Cambridge and the universities, there starts a new era. Young men, not from the lower ranks, but from the higher, with noble blood and birth, wealth, accomplishments, social standing and college standing, leave everything to go to the ends of the earth. And let no one say that Moody's excessive enthusiasm in missions proved a contagious spark to kindle a too furious flame of zeal. For it is quite remarkable that Mr. Moody himself is the *most sur-*

prised man of us all! He was not particularly intelligent upon the subject of missions, nor particularly interested in them except in a general way. His great theme was *Christian work in our cities*, and he never advocated missions in foreign lands because his own mind was not turned that way! The fact is Mr. Moody simply led these men to Christ and to the Spirit, and their baptism into Christ and into service led them, without any known human persuasion, to see that the grandest field of work in the world, the most needy and the most blest of God, is where the greatest numbers of lost souls are to be found in the deepest moral and spiritual destitution. That is the simple philosophy of these tremendous facts.

Then Mr. Studd, brother of one of these men, who from the highest positions in English universities went to China as a missionary, came to this country in 1885, and stirred us all by his simple story of their consecration. The reports of the press had gone before him, and between the two, the story found millions of readers and hearers. The students in the universities of Canada began to burn with a holy enthusiasm, until they have finally organized a University Missionary Band and send forth their own representatives, one of whom bears the significant name of Mr. GO-FORTH!

Simultaneously, a few hundred choice students at Mt. Hermon, Mass., in the Summer Bible School of 1886, meet for four weeks of prayer and study of the Word. They ask the humble writer of these pages to address them on missions. He thinks it is the clamor of a few, who are perhaps over-zealous, but he consents. The hall is *crowded* to its utmost capacity. There is simply a representation of the great field and the facts, but no special appeal. The writer is ashamed to say that the results far exceeded even the *wish* of his faith. The small number already having the foreign field in view swelled in a few days to *one hundred*. Then, purely of *their own motion*, without a suggestion from myself or Mr. Moody, these students set apart four of their number to go through the colleges and present to students the great question of God's need of workmen and the vastness of the harvest field.

Three of the original four dropped out, but dear brother Wilder said, "The Work is God's: I dare not stop," and asking Mr. Forman to go with him, these two started on their holy crusade, and now, after about nine months of labor, they report that 2,100 students have declared for the foreign mission field!

And now, what do we see? Some professors in colleges and theological seminaries, and editors of religious newspapers, are raising the question, "Whereunto will this grow?" and in some cases are more or less directly and vehemently opposing it. "Their strength is to sit still!" It is said this is a burst of enthusiasm; like a prairie fire it will burn fiercely for a time and burn itself out. Well, why not let it? These students are, many of them, yet in college, some of them in the lower classes. *Time is a great test.*

It has a way of shaking at the four corners the napkin in which our resolves are hidden, and sometimes shakes them quite out forever! It has a way of cooling our excessive ardor and fervor; if the fire is not fed with fuel and fanned by the breath of prayer. If this thing be of God, ye cannot overthrow it—let it alone, lest haply ye be found even to fight against God! There is no need of importing icebergs into our region, for fear the spiritual temperature should wax too warm. A church catholic, that with about 30,000,000 of evangelical church members, can find but 5,000 laborers for the entire foreign field—and but 10,000,000 dollars per annum for the prosecution of missions, is in no danger of excess of devotion!

Of course, young men may be over-zealous,—there is a zeal without knowledge; but it is not half so disastrous as a knowledge without zeal! That was a great French preacher who has told us that if he wished to train a child from the beginning, to a consecrated life as a lover of liberty and a patriot, he would have said and sung at his cradle, the story of Washington. And what is the imperative need of the Church to-day? At the cradle to say and sing the story of Jesus, and inspire love for the perishing souls that He left Heaven to save. The peril is, that education for Christian work shall be left too long—too late—until there is a preoccupation of mind and heart with other pursuits. There is no danger of the home fields being depleted or left destitute. The appetite for self-denial has never yet been so strong as to imperil the supply of the more lucrative and attractive places of honor and labor! The reaction—the reflex influence of missions, has been always the chief factor in the development of the home work. The church that works most vigorously at the earth's ends, like the heart that beats strongest at the extremities of the body, will have the throb of most vigorous life at the heart and center.

For ourselves, we rejoice that God has led on this new Crusade. Perhaps it is His will to produce such an army of volunteers to knock at the gates of the Church and say, "Here are we! Send us!" that the Church, long apathetic and lethargic, shall wake up to the fact that her present agencies and instrumentalities are inadequate; that her present gifts are disgracefully disproportionate to the needs of the work and the destitution of perishing millions; that the world never can be evangelized at the present rate of progress; that after long and patient waiting, God is taking the matter out of the hands of those who are older, more conservative, over-cautious, and who lack the daring of a courageous faith, and Himself leading on the younger men of our generation to take up the great work of evangelizing the world. To the young men who flamed with enthusiasm for the country, we owe the successful issue of the late war for the Union. To the young men, under God, the world may yet be indebted for the universal proclamation

of the Gospel. Let us stand still and see the salvation of God. We would have the facts of a world's awful destitution, the paucity of laborers, and the meagreness of contributions, put plainly before all intelligent disciples, especially the young. We would have the claims of God set forth as the blessed Christ Himself set them forth, and then leave the result with God. With some the stream may rise under a sudden impulse to a height where there is no adequate force to sustain it, but water finds its level ultimately. The fire may flash into brilliance, but if there be no hard fuel, there will be no steady flame. Let time apply its test, and calmer thought correct the excesses of youthful enthusiasm; but God forbid that, by pen or tongue, one of us should utter a word to hinder or hamper the movements of the Spirit of God. To all our younger brethren in the schools of literature, science and theology, we can only say, Let nothing stand between you and God. Open your whole nature to the light of truth and the voice of duty.

I care not where you find your field,
 If only to the Lord you yield
 Your body, soul and spirit;
 If in His service you rejoice,
 And when He speaks with still small voice,
 You heed as well as hear it:
 If, turning from the worldly-wise,
 You study, with illumined eyes,
 The words which He has spoken;
 If, bound to Him by ties of love,
 Your heart is fixed on things above,
 And worldly bonds are broken.

V. LETTERS.

1. *Brazil—Rev. D. C. McLaren.*

A FEW WORDS TO AMERICAN COLLEGE STUDENTS.

DEAR COMRADES :—I have not yet completed two years at one of the outposts of the army which under the great Captain of our Salvation is fighting Sin and Satan in all the world—not long enough, therefore, to have in the least forgotten the feelings of those who are still confronted with the great question of their lives, and are earnestly and prayerfully striving to find out what God would have them do with the faculties natural and acquired, with which He has endowed them. It may help some of you to decide, if I set before you our urgent need of re-inforcements, such as you are abundantly qualified to bring us.

It is a glorious privilege to live and labor in these days. After nearly a century of prayer, God has heard the cry of His Church, asking Him to open the doors for the entrance of the Gospel into heathen lands. To-day the doors are all standing wide open. Barriers, centuries old, erected by superstition, fanaticism, idolatry, or barbarism, have been thrown down. Scarce a corner remains in all the world, into which the missionary of the Cross may not freely enter.

This, however, is only one of the new phases which missions have assumed in our day. The army of missionary heroes and martyrs who have preceded have done a noble work. It is ours to enter into the fruits of their labors. In the great majority of lands, the preliminary stage has been passed. The Bible has been translated, the tracts best suited to awaken interest in the Gospel, have been prepared, the people have been studied, the best way of reaching their hearts is well known, prejudices, even the most deep-rooted, have been removed. This pioneer work, necessarily the toil of many years, is accomplished. The harvest-time has come. The seed sown so prayerfully, and tended so patiently is ready to yield 100-fold. But it is not only the thousand million of the unevangelized calling for the Gospel, which invites Christian labor. There are already hundreds of thousands of native Christians. These must be trained, and instructed in all the graces of a holy life. Their children must be gathered into schools. The young men and women must be prepared to teach; and those whom the Lord chooses, must be trained for the sacred work of the ministry. S. S. work for children and adults of the church must be organized. A Christian literature must be prepared. A demand has been created, which did not exist in early days, for religious books, religious magazines, religious newspapers. It is evident, that new men and another order of gifts are needed for the nurture of the communities of native Christians, daily growing larger. Thousands are needed still to preach Christ to the unevangelized; but besides hundreds are needed as pastors, editors, teachers and professors, to care for souls already regenerated in the mercy of God. To those who have ceased to trust in error, the truth in all its many-sidedness must be taught.

In all parts of Christ's great world-field, the need for consecrated laborers is more urgent probably than ever before. Here in Brazil, the need for men, and the prospects of extended usefulness to all who come to labor for souls, could hardly be greater than it is to-day. You who live in the midst of the enlightened civilization of our Christian land, can hardly imagine the moral, social, and religious degradation of Brazil. The Roman Catholic Church has had opportunities to develop here, and in other South American countries, quite unrestrained by reforming influences within, or dissenting voices without. The result is that where Rome still reigns, the civilization is of the XVIth rather than the XIXth Century. The people have been kept in woful ignorance, and steeped in superstition. 83 per cent. of the Brazilians according to official statistics can neither read nor write! To-morrow, in this town, two men are to be tried for the crime of burning a woman whom they supposed to be a witch! But God did not endow this wonderful land with its untold wealth of fertile soil, and forest and mine, that the superstition and moral darkness of Romanism should keep it in spiritual and intellectual bondage. The liberal party has long since banished Rome from politics in Brazil, and her power is shattered. The reaction from Rome has landed the vast majority of the educated classes in indifference and unbelief. But the educated classes are still a small minority of the population, and reasoned, philosophical, unbelief is still confined largely to the great cities, and, alas! to the universities, whose faculties are teaching infidel science, and infidel philosophy, and so poisoning the young men who should be the nation's future leaders. It is still time to reach the masses, with the pure Gospel which alone can save the soul, and which alone can be the basis of all true prosperity, individual or national. Wherever the Gospel has been faithfully presented, it has been most gladly accepted by large numbers. The history of many of the conversions, and the beginning of many flourishing churches read like a romance. Nearly 3000 Brazilians have already been gathered into Protestant churches, and thousands more would accept the Gospel at once, had we the preachers to give it them.

You, my friends, in Christian America, have known from your earliest years the story of the Cross. God has given you the blessings of Christian homes, Christian mothers, Christian pastors, and a Christian education. Shall it be in vain, that Brazil appeals to you, to come to her with the glad tidings of Salvation? Urgent pleading invitations reach the missionaries continually from remote places for preachers. How much longer will *you* be responsible, for the negative, which, with our present forces, has to be daily given? In the early days of missions the opinion was current that "anybody could be a missionary." There is danger, perhaps, now of going to the other extreme. In Brazil, as in every other mission field, men of the highest talent and ability are needed. But do not hesitate to offer yourself, my dear brother, if the fear that you have not been endowed with a high order of natural gifts, be the only reason that holds you back. If with your whole heart you want to preach Christ to the perishing, you will find plenty of open doors in Brazil. I could take you to a hundred places where simple-minded, affectionate people would hang with eager interest on your words, even though the phrase were halting, and the Portuguese very far from the received idiom.

But it is not only preachers of the living Christ, for whom Brazil looks to the United States. The need for men with a gift to teach is very great, and the evangelizing agency of the Christian school is only second to that of the pulpit, while the consecrated teacher has access to many as yet beyond the influence of the preacher. The higher institutions, to which reference has been made, are all technical schools—two of law, two of medicine, and one of engineering. The general instruction is superficial, and as I have said, entirely infidel in its tendencies. An institution such as your own does not exist in Brazil. What Robert College has done in Constantinople, for Turkey and Bulgaria, and the Protestant College in Beirut, for Syria, a similar institution could do for this great Empire. In the dearth of sound learning, and the real desire to obtain it, one well equipped college might revolutionize public opinion; and, training the young men of the land in Christian Science, Christian Philosophy, and the sound principles of Christian liberty, might mould the destinies of this great nation which is at last rising out of the darkness and bondage to which centuries of Romanism have hitherto condemned it.

Shall XIXth Century infidelity or XIXth Century Christianity be the controlling force in the new Brazil? Again, it rests largely with *you* to decide. If the United States does not send us the trained men qualified to do this educational work, we know not where to seek them. And where in America shall we look with greater hope than to you, who have still to choose your fields of labor, to you who are still realizing in your happy experience the value of a Christian education?

Shall we look in vain? Shall the cry of this land for Gospel privileges fall on deaf ears? Will you consent that the glorious opportunities for its evangelization, which God's Providence have prepared, shall pass by unimproved because *you* refuse to hear the voice of His Holy Spirit, which is calling *you* to a personal share in this glorious work? It is not to be believed for a moment. Surely our confidence is not misplaced, when we believe with all our hearts that the Christian young men of America will respond readily to the vastly multiplied calls for workers in this and all other mission fields. Eighty years ago, four students of Williams College commenced the American missionary movement which has led to such glorious fruits. As a consequence of the blessing of God on the work so humbly commenced, a hundred men are now needed where a half dozen formerly sufficed. To start the new movement, the grandest in human history—this is your privilege, your sacred duty. We who are simply a band of scouts at the front, look to American Colleges to send the army of possession.

The whole world for Christ. Let this be your motto. Remember that it is not for you to choose your place in this great contest. Yours it is to listen, and hearing the call, gladly to obey.

In a letter to one of the Mt. Hermon Band, Bro. McLaren adds: "The next ten years can hardly fail to see an uprising of mission interest and effort, for which the church has been in process of education and preparation more than ten centuries. The present is a glorious time in which to live, and with all my soul I congratulate you on the share to which God has called you in starting the tide of enthusiasm in the colleges. It is just where it ought to start, if it is to enlist the large increase of workers who are so urgently needed. The means are sure to come if the men are really in dead earnest to go to the work. A band of 50 young men standing at the door of our church and pleading to be sent, surely would not have long to wait."

VI. ANSWER TO THE PRESBYTERIAN BOARD OF FOREIGN MISSIONS REQUIRED BY GENERAL ASSEMBLY.

Presented to said Board, Oct. 3, 1877.

SPEAKING THE TRUTH IN LOVE. EPH. IV. 15.

(Resumed from middle of page 310, where our last instalment of this answer ended, the remainder in brackets being no part of the original answer, but added in May 1887. The connection should be noted with care.)

Let us look for a moment at the cases of some of the missionaries you yourselves have recalled. Do not understand that I recede, in the least, from my position that you have no right to recall a missionary at all, and that General Assembly, even, cannot give you such right, without first making you an Ecclesiastical Commission for his formal trial. Only his own Presbytery can exercise this right. The recall of a missionary is *discipline—severe discipline*—the infliction of *penalty*, gravely affecting reputation and usefulness. With your present business usage, a bare quorum—4 of your number—may recall a missionary—or if your quorum of 4 please to commit his case to a smaller number *with power*, as you have done in other cases, then *three* of you, or *two* of you, or even *one* of you, and he a layman, may recall an ordained missionary, and thus damage his reputation and usefulness for life. Can our Presbyterian polity survive such treatment? Does it not cut up the parity of God's ministers root and branch? Is not every minister entitled to a trial by his peers in a regular church court, if to be tried at all? Is there any article of our constitution or element of Presbyterianism that can be tortured into authorizing *discipline and penalty* to a minister of Christ *before* trial, or by such a tertium quid as your Board? neither Church Session, nor Presbytery; Synod, nor General Assmblly, nor Ecclesiastical Commission—a body itself repudiating all ecclesiastical character and elements, and never clothed with any!

But let us look at some of your cases.

May 3, '75, at a meeting of six members of your Board, you recalled Rev. Mr. Schorsch.

June 21, '75, the very next month, at a meeting of 8 members of your Board, you recalled Rev. Mr. Martin.

January 24, '76, at a meeting of 8 members, you recalled Rev. E. Vanorden; and also voted that Rev. Messrs. Blackford and Wallace stay in America.

March 3, '76, you voted not to return Rev. Mr. Scott to India.

October 11 and 24, '75, you record that Rev. Mr. Miller, in Japan, resigned on account of Secretary Lowrie's letter, which you seem to have justified, and accepted Mr. Miller's resignation.

Here are *seven* ordained missionaries, recalled, resigned, or detained in America by you, *in one single fiscal year*. Your printed rules (See Manual, P. 12, I.,) require you to place on record "sufficient reasons" for each act of recall. And without such reasons how is it possible for our Standing Committees on Foreign Missions to recommend your action to General Assembly for approval?

In case of Rev. Mr. Schorsch, you say he was deranged. I know nothing of this case but what appears in your minutes of it. But two thoughts are spontaneous.

1st. Singularities in manner and conduct may have arisen from mental depression or physical disease, and from which his inherent powers and the grace and help of God, with a little time and better health, might have enabled him to rally. Dear old Dr. Judson, you know, was so crazy at one period of his life in Burma that he had his own grave dug, and used to go and sit by it for days in gloomy forebodings and deepest melancholy. But in time he rallied, and was helped of God to do a work among the heathen few missionaries have ever done.

2nd. If Bro. Schorsch was really deranged, he needed Christian sympathy and tenderest care, not punishment, and the keen consciousness of cruel wrong inflicted by a recall. Till I know more of this case I must believe there was better treatment possible for this derangement than a harsh recall.

Of Rev. Messrs. Martin and Vanorden, the only hint of a reason in your minutes in either case, is a difference of views with other missionaries. And in truest love, dear Brethren of this Foreign Board, is not this reason more worthy of Rome than of our Presbyterian Church? Paul and Barnabas differed. Their "contention was so sharp that they parted asunder" (Acts 15:39)—could not work together. Is it a misfortune to the early church that the Apostolic College at Jerusalem did not at once recall one or both of them? Paul and Peter differed. Paul himself admits that he used severe language to Bro. Peter—"even withstood him to the face before them all." (Gal. 2:11, 14.) Is it a loss to the church, my Brethren, that there was no Missionary Board or Secretary to "recall" them and forbid their preaching any more to the Gentiles?

I never saw Rev. Mr. Vanorden. For aught I know of him personally he may be a bad man. But you have not shown it. You or your secretary published one or more articles in the *N. Y. Evangelist* to condemn him and justify your action. Its Editor, and also the Editor of the *Interior*, of Chicago, published all they could, apparently, to help you and condemn Mr. Vanorden. Their attempt seems to me to have proved a failure. The charge that he was a slaveholder had to be squarely retracted.

The ill feelings towards Mr. Vanorden quoted from letters of some of his missionary Brethren in the *N. Y. Evangelist* of Sept. 14, '76, go as far to justify a recall of some other missionaries as of Mr. Vanorden; for it always takes more than one to get up a vigorous quarrel. Men who could write such letters as those should remember the old adage about "glass houses," before they attempt to justify the recall of Mr. Vanorden for bad temper. Besides, if Mr. Vanorden's Brethren felt towards him as indicated in these letters, surely they could have condemned him on trial in Presbytery. The only doubt is, whether their process and verdict would have borne a review, and been sustained, in the higher church courts. And just here is the knot which no non-ecclesiastical body should be allowed to cut.

The plea repeatedly urged in your defense, and made so much of in the *N. Y. Evangelist*, which was, in substance, that you are such good men your action in recalling Mr. Vanorden must have been right, is not worthy of any men under law to record reasons for what they do.

The challenge of Mr. Vanorden to your Secretary, Bro. Irving, viz., "I now earnestly and respectfully request you to publish, in one of the weekly religious papers, the minute which recorded the action of the Board recalling me, 'and the solid and substantial reasons' why I was recalled"—has never been met by Bro. Irving. The Editor of the *Interior*, with all his readiness to defend your action, frankly admitted: "That demand [of Mr. Vanorden] is altogether reasonable. We think the Board should give the reasons fully for Mr. Vanorden's removal." And yet under all this pressure, these "solid and substantial reasons" are still wanting.

Since writing the above, we learn from a newspaper paragraph that Mr. Vanorden has succeeded in getting private subscriptions, and has gone back to his work in Brazil. Whereupon the *Interior* says: "This filibustering missionary has all the shrewdness and enterprise of his race, and is not much restrained by delicacy or scrupulousness. He has managed to secure support as an independent adventurer, a little pope, responsible to nobody for his methods, teaching, or the expenditure of funds. Perhaps those who have contributed to his support will discover their mistake. It is highly probable that they will."

It is possible that Mr. Vanorden's enterprise may prove a failure, but why not hope and pray it may prove a success? What more of a "filibustering missionary," "an independent adventurer," or "a little pope, responsible to nobody" is he than was Martin Luther or the Apostle Paul? Is not Mr. Vanorden a Presbyterian minister in good and regular standing? Should we not rejoice and thank God if Presbyterian ministers by the score and hundred would go and preach Christ to the unevangelized with like energy, enterprise and devotion to the work?

Place the above paragraph, from the *Interior*, by the side of that noble utterance of the dear old Apostle in Phil. i:15-18, and how will this modern charity compare with the Apostolic? Is there not an alarming shrinkage here?

For your detention of Rev. Messrs. Blackford and Wallace, your vote not to return Bro. Scott to India, and for your vote July 13, 1874, refusing Bro. George's request to be sent back to Siam, as also for Bro. Miller's resignation, caused by your secretary's letter, I remember no reason at all assigned in your minutes. How could our standing committee quiet their consciences in recommending all these acts, and the loss caused by them to our foreign work, for the approval of General Assembly?

In cases like those of Bros. Blackford and Wallace, where your votes merely detain men in America, you may plead that you do not actually *recall* them. But by the IV. Rule, p. 13, of your Manual, the end of a second year of a missionary's furlough terminates his connection with your Board *ipso facto*, unless you are pleased to prolong it by special action. So that a vote to detain one in America till his second year expires, severs his connection with you as effectually as a vote of recall.

I have not examined your minutes widely, but here are *eight* cases—*seven* of them in a single year—and one other mentioned by Bro. Lowrie in his article in the *Princeton Review* of April, 1864, makes *nine*—to be considered in close connection with Bro. Lowrie's statement in the *Monthly Record* of July (1877) p. 208, viz.: "So far as we remember, in a period of over forty years, but three ministers have been recalled," &c. The value of Bro. Lowrie's memory I leave to you.

In the last hours of General Assembly at Chicago (1877), when the motion was hastily made and carried by a few brethren, to reconsider General Assembly's previous and more considerate action, and taking my paper from the minutes to refer it wholly to you, the most interested party in the case, for disposal, I felt the impropriety of this measure so keenly for the moment, that in trying to impress the Assembly with the wrong and risk involved in placing such absolute and irresponsible power in the hands of a church board, I sought to compress my knowledge and experience on this point into the brief sentence—the only one I had time to

utter, viz.: "I have known fifteen or twenty missionaries cut off, "or forced to resign, by such arbitrary and unchecked power—not "all by this Board, but by this and another Board with which I "have been connected." I at once perceived this statement was received as hasty and exaggerated. I heard calls from several members for the name of that other board, but the Moderator's gavel fell, my time was up, and I could say no more. *You* know that the Board I had in mind was the A. B. C. F. M., and that its victims are more numerous than yours. At least I hope you have not made so many as it has.

In "*Mission Schools in India*," pp. 148–157, are the initials and some brief account of six missionaries cut off, or constrained to resign, and thus lost, at all events, to the mission work, by the action of that Board's secretary and committee in connection with its deputation. Two others—Revs. P— and W—, are mentioned in the same volume. Five of these were serving in a single mission. These *eight* with your *nine* make *seventeen*. Were it important to make up the full score, I would give you the names of Rev. Mr. M—, Mr. J—, Mr. W—, &c., &c., to the end of the chapter; and then, if you will give me free access to the minutes of that Board and your own, I will undertake to give you the names of *two score* more missionaries who have shared the same fate.

Brethren, will you not join me in urging General Assembly to approve my motion, and thus limit your power of recall just as it has limited your power of appointment?

(Note the connection resumed from page 311—not a part of the original Answer, but added in May, 1887.)

[But dear Dr. A. could never forgive us. Plausible and courteous in all correspondence and personal intercourse, he seized the opportunity of our return to America in broken health, to prevent our going back to the mission, evidently resolved that we should never again reverse his decision.

It seems a harsh judgment upon an old mission secretary to say that mere personal pique made him willing to damage, or even destroy, the reputation and usefulness of a missionary, and hinder the work of missions among the heathen, and many will disbelieve that all the other officers and members of a Mission Board could acquiesce in such action compassed by one secretary, but there is no help for it. All the circumstances and facts of the case from beginning to end demonstrate and confirm this view. The bill of charges itself, drawn up by the Committee's skillful lawyer and ending with the act of excision, confirms it, by its utter failure to embody any justifying reason for their act, as adjudged by our Presbytery and by some scores of corporate members of the American Board who proffered their warmest sympathies, many of them with generous help for the support of our mission.

The action of our Presbytery, after their deliberate and prayerful investigation of all the facts and details of the case, including a careful study of the lawyer's bill of charges, and all they could elicit from the Secretary and Committee, so commended us to the churches and Christian public that we soon gathered means to return and revive our forsaken mission. The action of the St. Lawrence Association to the same effect, was also a valuable help to us in this emergency.

And here we would bring these comments to a close but for a few facts and incidents which demonstrate more conclusively than all else perhaps, the absolute necessity of limiting the arbitrary power, now so often wielded by some of these Boards and Secretaries, if the church would have her missions rightly conducted and successfully prosecuted, or her missionaries protected from such cruel injustice. Waiving most of these facts and incidents, we speak now of only three of them.

And let it be expressly understood that we speak of these, not for any personal interests of our own, or to bring reproach upon the responsible actors in them, but that these facts may be in the knowledge and minds of all Mission Boards and secretaries, and of the pastors, elders and leaders of the churches, and forever bear witness to the wisdom and necessity of limiting the arbitrary power of mission officials. Of these facts we mention first—

1. *The pretense, or false reason, assigned for abandoning the Kolapoor Mission.* This mission was evidently abandoned by the Secretary and Committee in the hope of thus enforcing their wish and purpose to make us resign and give up all thought of returning to it. But instead of this it awakened in us keener sorrow and stronger yearnings in behalf of the dear forsaken mission, and led us to present a petition to the Board at its next annual meeting (in 1859 at Philadelphia, Pa.,) begging them to resume the abandoned mission. Dr. Anderson foiled our first attempt to obtain a hearing, but subsequently a corporate member, dear Dr. Brainerd, then a total stranger to us, interposed, and we obtained a hearing, with an effect on the audience which greatly revived our hopes. Dr. Jenkins sprang to his feet and moved a special committee to consider our *appeal*. Dr. Anderson opposed and secured its reference to the committee on the Marathi Missions, already appointed at his dictation, with his friend, Dr. Hooker, as chairman. This secured such a Report as Dr. Anderson desired. Two paragraphs of that Report are as follows:—

“The Prudential Committee have judged it best not to reoccupy the field, (Kolapoor,) for the reason that four independent centres of operation in Western India, are found to be too many for the amount of funds that can be devoted to that part of the heathen world. The cause here assigned is one of those financial trials overtaking the Committee, in the pressure of the times and the

exigencies of the Board in regard to funds." . . "Your Committee heard with great interest the appeal of the worthy missionary, (presented with so much ability, zeal, and earnestness,) whom ill-health forced from this important field; and they would urge, in view of all the facts of the case, that amid other and even more important fields in Western India, the one in question should be kept in sight by the Prudential Committee, and be reoccupied when the funds of the Board and men at its command shall justify such action." See *Annual Report of American Board for 1859, p. 18, and Missionary Herald, p. 333.*

Do we err in calling the above a *false reason*? The mission had not been abandoned till we had regained our health and wrote the Secretary, asking to be sent back to it. It had cost the Board less than any other mission in India for the same length of time. It would cost no more to support a missionary in Kolapoor than at Ahmednuggur or Satara, and less than at Bombay. And as to the ability of the Committee to sustain "four independent centres," it was even then planning to begin a new mission at Sholapoor, and did begin it soon, expending in new buildings far more than was necessary to continue the Kolapoor Mission. Ought not mission secretaries and committees so exceedingly human and exercising such arbitrary and often unjust power over their missionaries, to be placed by the churches under some limitation of their own power?

2. *The opposition of Secretary and Committee to our reviving the Mission.* Would it not be supposed that having terminated our connection with them, they would cease to feel responsibility or to exercise control over us? That they would be willing to see us engage in efforts to resume and prosecute the forsaken mission with such means as the Lord might furnish us? The dear Apostle rejoiced to have Christ preached, even though "of envy and strife." Phil. i. 15-18. Christ sternly rebuked his disciples for forbidding one to cast out devils in His name because he walked not with them. Mark ix. 38-40. This Secretary and Committee, after publicly recognizing the "ability, zeal and earnestness" of their missionary, refused to let him walk with them, and then combined in efforts to prevent his preaching Christ any more to the idolaters of Kolapoor. Is this a harsh charge to make against such good and worthy men who are so generally believed to be incapable of doing any thing wrong? Let the facts of the case decide.

The Lord had blessed our efforts to gather means to pay our passage to India; He had raised up kind friends who offered to send us help for the work in India; we had said our last farewells to friends, had reached New York, engaged our passage, and the day for sailing was fixed and became known to the public. Circumstances occurred which prevented our sailing on the day appointed, delaying it one week. Judge of our feelings and those of our friends on seeing in the *New York Evangelist* and the religious papers of

Boston, New York, Philadelphia, and other large cities, issued the day after the one fixed for our sailing, the following

CARD.

" MISSIONARY HOUSE, PEMBERTON SQUARE,
BOSTON, December 11, 1860.

" At a meeting of the Prudential Committee of the American Board of Commissioners for Foreign Missions it was ordered that the following notice be made public.

" In view of various representations made both publicly and privately in relation to the case of Rev. Royal G. Wilder, late a missionary of the American Board, the Prudential Committee feel themselves called upon to state very briefly the grounds on which he has been dismissed from the service of the Board. They have been extremely reluctant to make such a publication, and they do this now only in compliance with the recently made earnest requests of many friends of the Board.

" The question of Mr. Wilder's return to India was long under consideration. It was referred at different times to two different sub-committees. The Report of the last of these sub-committees, agreeing substantially with the judgment of the first, was made and unanimously approved in January last. It was the result of a patient and thorough examination of the facts of the case, including a voluminous correspondence and oral statements of Mr. Wilder in a personal interview with the Sub-Committee. The conclusion was that while the Prudential Committee made no charge of immorality against him and were disposed to treat him with all possible kindness, he was not, in their judgment a suitable person to be employed in the Foreign Mission work, and that the funds of the Board could not with propriety be used to sustain him. From their decision there has been no appeal to the Board.

" The continued occupancy of Kolapoor as a missionary field, being a distinct question from that of Mr. Wilder's return to India, was decided against on the grounds set forth in the Report to the Board at its meeting in Philadelphia, in October 1859."

Were we to comment on this "CARD," to ask why they did not make some distinct "charge of immorality" or wrong doing of some kind, if it were possible, why they had offered at the outset of this prosecution to give us recommendations to some most desirable position at home *if we would resign*, why this same Committee publicly commended our "ability, zeal and earnestness" as a missionary, in Philadelphia, Oct. 1859, why they made no recognition of the judgment and action of our Presbytery, why they published this "Card," at the time they did, the very day *after* we were to have sailed—"a thrust in the back," as Vice-President Wheeler called it—were we to suggest such inquiries, we might be regarded by some as influenced by personal feelings towards the authors of this "Card." We leave it to the judgment of those who love and

give and pray for this blessed work among the heathen, and long to see it so well and wisely conducted as to win the largest number of their precious souls to Christ. If the authors of this "Card" thought to injure us personally, we freely forgive them unasked. The only use we would have made of it now is to convince mission secretaries and members of mission boards that they are men of like passions as the rest of us; and to convince pastors, elders and churches that they do greatly err in regarding their mission secretaries and committees as infallible and allowing them to exercise such arbitrary power as they so often do to the great loss and damage of the missions, and often to the life-long injury and suffering of their missionaries. They need to be under limitations of power, and under the vigilant watch and control of the churches quite as much as do the missionaries, who in their regularly constituted Presbyteries, Associations and Conferences, can far more safely be left to self-government.

As to the results of this *Card* we will only say, letters from our dear old pastor and other brethren of our Presbytery, came begging us not to sail with that spear sticking in our back, so shrewdly timed and worded to weaken and destroy the confidence in us of those who had undertaken to help support our mission, and thus, by depriving us of support, to defeat our undertaking to revive and prosecute the mission. Our heart so longed to be back in our dear forsaken mission as soon as possible, that it was a grief to us to delay for any reason. But the advice of all interested friends was too unanimous and earnest to be disregarded. We waited, and at the next meeting of our Presbytery, Jan. 9, 1861, it took action again, which after recounting the facts of the case, mentioning our success in gathering means for our voyage to India, our preparation for sailing, and the appearance of "this ungracious Card" just after the day appointed for sailing, continues thus:—"In view of all these facts, while we are firm friends of the American Board, we feel it our duty to re-affirm our former action, and to add the following, viz.

Resolved, I. That we regard the said Card as public slander of a faithful and devoted missionary, and believe it deserves the severe rebuke of all who love the American Board.

Resolved, II. That we regard the whole prosecution and dismissal of Mr. and Mrs. Wilder unjustifiable, a grievous wrong to them, to the American Board, and to the cause of Missions.

Resolved, III. That the conduct of Mr. and Mrs. Wilder, under the severe and protracted trial involved in this treatment by the Prudential Committee, has increased our estimate of their Christian character, and of their special fitness for the work to which they have devoted their lives."

This action of the Presbytery closed with a Resolution that it be sent to all the papers that published the card of the Prudential Committee, with a request that they publish it.

We republish this action of our dear old Presbytery now, not with any feeling that we were worthy of it. It stirred within us a fountain of irrepressible tears and a feeling of deepest humility. But for rightly estimating the human passions and frailties and erring judgments of Mission Boards and Officers, and the inevitable wrong involved to the missions and missionaries from clothing these officers with arbitrary and absolute power and authority, the pastors and elders of the churches, all who love this work of God among the heathen, nor less the Officers of all Mission Boards as well, should know and duly consider this deliberate and prayerful action of Presbytery.

Does the above *Card* leave any possible doubt in the mind of any one that the dear old Secretary and Prudential Committee of the American Board were opposed to our resuming the Kolapoor Mission, even single handed?—Opposed to our preaching Christ any more among the four million uncared for idolaters around our home there, and did all in their power to prevent it?

VII. LOVE TOKENS.

ERRONEOUS STATEMENT.—*The Church at Home and Abroad*, June, p. 548, quotes approvingly the very erroneous and misleading statement of *The Gospel in All Lands* about the administration of the Church Missionary Society, but gives its readers no intimation that its mistakes and unreliable character have been demonstrated. This demonstration may be seen, under *four* distinct specifications, in the *Missionary Review* of March, pp. 181–183. The charge of the *G. in A. L.* that the C. M. S.'s cost of administration is "larger than in any of the leading American Societies," is shown to be entirely false.

And we may add here that the per cent. of cost in the Presbyterian Board, instead of being less than half that of the Church Missionary Society, was 8.59 in 1885–6, as demonstrated in the *Missionary Review* of Jan., pp. 26–27.

TRANSFER OF THE GABOON AND CORISCO MISSION TO THE PARIS SOCIETY.—This measure seems still to be the purpose of the Presbyterian Board. *The Church at Home and Abroad* tells us: "The Board has already taken steps looking to the introduction upon this field [Gaboon and Corsico mission] of the missionaries of the Société des Missions Évangéliques of France," &c.

With all deference to the able members and Secretaries of our Presbyterian Foreign Board we cannot repress our conviction that the measure here proposed involves a grievous mistake and a great wrong to those who have hitherto supported those missions in all their past history, beginning fully fifty years ago. Most of their past history has been one of comparatively fruitless toil, sickness, suffering and deaths. Now rich harvests are reported. See *News* from Kangwe and other parts of this field. It is proposed to assist the French missionaries "by giving them the use of our dwellings, school-houses and other mission property," and "to extend to its missionaries some pecuniary assistance" in addition.

Now with all Christian love for our French brethren and their missionary Society, we cannot refrain from asking: If so much help must be given to enable them to under-

take this work, why not employ devoted French protestants with half the money to do what teaching is necessary in our mission schools, and retaining the missions in our own control keep also the large amount of mission property, the accumulated results of all our past toil, suffering and expenditure, and the prestige and influence thus acquired for larger and more blessed results in the near future, which are already beginning to appear?

VIII. GIFTS AND LEGACIES.

MESSRS. HOWARD and CHARLES MORLEY have each given £2,250, (£4,500 in all) to the *Deaconesses' Institution*, Tottenham, England.

WM. L. DOUGLASS of Hackettstown, N. J., after giving some \$3,800 to relatives and two churches, left the residue of his property to be divided equally to Presbyterian Home and Foreign Missions.

The late ALEXANDER ADAM of Aberdeen, left \$50,000 to the Free Church Sustentation Fund.

MRS. D. P. SMITH, of Pike, N. Y., left \$500 to the Presbyterian Board of Foreign Missions.

JOHN B. STEVENSON, late of Philadelphia, of his property valued at \$200,000, left \$12,000 in trust to different relatives, the principal, at their death, to revert to Presbyterian Orphanage and other charities; his real estate he left to his widow to revert at her death to Presbyterian Home and Foreign Missions, Board of Education and American Bible Society, all four objects to share equally.

REV. BAHADOOR RUNCHODLALL of Ahmedabad, India, has offered Rs. 20,000 to build a Female Hospital adjoining the Runchodlall Dispensary, and undertakes to pay half the lady doctor's salary for four years.

The A. M. Association receives \$1,000 from GEN. C. T. HILLYER, and \$1,243 from the estate of the late DR. J. K. LEE.

MRS. MARY DE WITT left \$500 each to the Am. Board, the Am. H. M. Society, and Seaman's Friend Society.

ALEXANDER MITCHELL, of Wisconsin, left some \$50,000 to various charitable Institutions.

The 2700 native Christians of Abeokuta gave last year \$2,800—more than \$1 each.

ELEAZER SLATER, late of Knowlesville, N. Y., is said to have left \$250 to the local Presbyterian church, \$50,000 to the Niagara Presbytery, and \$175,000 to the Board of Foreign Missions.

OUR MISSION NEWS reproduces the following fact worthy to be embalmed in the memory of every Christian, viz.: A merchant, once asked by a clergyman for help, gave him a check for £10. The post immediately brought news that one of his large vessels had gone down with her costly cargo. Telling the poor clergyman of his loss he added: "I must ask you to give back that check." The poor man ruefully handed it back, when the merchant cancelled it and at once gave him another for £50, adding "I must give you while I can, for God is warning me that some day I may not have it to give." That merchant was Mr. Thornton, the first Treasurer of the Church Missionary Society.

IX. INTERNATIONAL MEDICAL MISSION.

THE NEW YORK SOCIETY HAS CHANGED ITS PLAN.

The managers of the New-York Medical Missionary Society have decided to insert the word "international" in the place of "New-York" in the name of the society, and have elected several new managers, among them being:

D. Willis James, Elbert R. Monroe, Robert Schell, Professor Stephen Smith, M. D., Elias J. Herrick, Constant A. Andrews, Russel Sturgis, Jr., and H. M. Moore, of Boston; F. H. Marston, Brooklyn; Dr. James B. Burnett, Newark; S. R. Briggs, W. H. Howland, William Godesham and S. H. Blake, Toronto; Sir William Dawson and George S. Bishop, Montreal; J. C. Thompson, Quebec; and James S. MacLean, Halifax, N. S. The Advisory Board consists of Bishop Baldwin, London, Ont.; D. L. Moody, Massachusetts; Dr. C. R. Agnew, New-York; E. W. Blackford and W. E. Blackstone, Chicago; the Rev. Dr. E. S. Clarke, New-York; Dr. J. Curtis Hepburn, Japan; J. C. Kerr, China; Otis K. Bachelier, India; the Rev. Dr. S. H. Kellogg, Toronto, and the Rev. George Tomkins, Niagara Falls.

The chief operation of the new society will be the training of men and women to go out as medical missionaries under the board, or otherwise; and the establishing of medical missions in the cities of the Union, or elsewhere; and sending medical missionaries into the foreign field direct from the society. The local work in New-York, Brooklyn and Jersey City will be entirely under the control of the present society, whose headquarters will remain in this city. Auxiliary medical missions in other cities will each be responsible for their own support and management. The main reasons for extending the work are threefold: All the world is now practically open to missionary efforts; nearly 2,000 young men and women have offered themselves for missionary service during the last month, and the regular missionary boards can scarcely hope to engage one-fourth of these.

The managers realize the immense value of medical knowledge in the mission field as a means of self-preservation and self-support for the missionary, and as an agency most calculated to overcome prejudice, establish confidence and thus obtain an entrance for Christianity. The society is composed of members of the leading evangelical denominations, and the strictest economy is practised by its students and missionaries, the latter becoming as far as possible self-supporting. A special feature of the work is the fact that it seeks to reach the otherwise inaccessible classes at home in cities, and by its students engaging in this work they become best fitted to labor abroad.

For the support, aiding and training of fifty male and twelve female students with the support of six dispensaries where 10,000 attendances were given during 1886, \$12,000 is asked for 1887. C. Vanderbilt has given the first \$1,000 and his brother George \$500, followed by several others. The treasurer is B. C. Wetmore, No. 7 Nassau St., and the founder and medical director Dr. Dowkontt, No. 118 East Forty-Fifth St.

X. FOR THE CHILDREN.

A BRAVE BOY-WITNESS FOR CHRIST.

BY C. CHINIQUEY.

In a city of the Massachusetts State, called Fall River, where, last year, I had preached the Gospel to my poor French Canadian

Roman Catholic emigrants, there was a man who was more than the rest attached to the Church of Rome. He had forbidden his children to attend our meetings and accept any of our books. But his prohibition could not prevent his elder boy, about thirteen years old, from receiving a little Gospel book from his grandmother, who was among our converts.

Of course, that boy was forced to conceal his precious treasure, and he could not read it except when he hoped that his parents did not see him.

This went on pretty well for a time ; but in an unlucky, or rather a most blessed evening, his father suspected what was going on, and he sternly said to John, " Is it true that you have a Protestant Bible ? "

The boy answered bravely, " Yes, father ; I have the Gospel of Jesus Christ, and I read it every day."

Beside himself with wrath, the father arms himself with a whip, and mercilessly beats his child till he is covered with bruises from head to feet. He stops only when he feels exhausted and ashamed of his own cruelty.

During that terrible flagellation not a word of murmur escapes from the lips of the martyred boy, but two streams of tears roll on his blanched cheeks.

When his torture is over, he raises his reddened eyes towards his father and says :—

" Father, you have bruised my body. But, thanks be to God, you have not changed my mind. It was my impression, long since, that your religion of Rome was wrong and my Bible right, and I do believe it now more firmly. For a religion which orders my father to beat me so cruelly, because I read the Gospel, cannot be the religion of Jesus Christ. You have beaten me to-day to your heart's content, because I read the Gospel of Jesus Christ, but I will not remain for ever a feeble and defenceless boy. Before long I will be a man, and then neither you nor any other Roman Catholic, will dare to touch me for that Gospel book which I will keep and read to the end of my life."

These words fell as a thunderbolt on the poor father, and he could not answer a syllable. He went to his private room, where he found his wife bathed in tears.

Of course, the night was a sleepless night for the heart-broken parents, and its hours must have been dark and long. How-

ever, there were lights, strange, new, mysterious lights coming to their souls. Before the dawn of next day the father said to his sorrowing wife :

"I do regret having beaten our dear John so cruelly. His wise and noble words have made a strange impression on me. Such a marvellous wisdom and firmness are above the tender age of our boy. Where has he got such a wisdom ? evidently in his Gospel. That book must be a marvellous book. I must read it."

And the next day, from morning till night, bent on the pages of the Divine Book, he quenched his thirst with the waters which flow from the fountain of eternal life.

He found the gift, and accepted it. And he felt rich and happy in its possession.

A few days later, like Andrew with Peter, he went to his many brothers and sisters (all married, and at the head of families), and he gave them no rest till he brought them to the feet of the Lamb that they might wash their robes in His blood.

To-day, that same man, holding his dear son by the hand, and surrounded by the many friends and relations he has wrenched from the iron grasp of Popery, is one of the firmest pillars of our dear Zion.

XI. NEWS AND NOTES OF THE MONTH.

CONVERTS.—

The Missionary Herald of May reports the baptism of some 50 adults and 30 children.

DR. STEWART of the U. P. India Mission, March 21, 1887, reports the baptism of 74 adults and 16 infants.

REV. N. E. CAREW, African Minister at Okrika on the Niger, reports 63 baptisms the past year, and 57 more have been baptized at Abeokuta.

REV. F. T. COLE, of the Taljhasi Santal Mission, C. M. S., reports 72 baptized the past year, and the total baptized members in five districts to be 2,800.

THE REV. J. B. PANES, Rajhapuram, reports 177 baptisms.

In the North Island of New Zealand the baptized C. M. S. Maori converts now number 18,240. There are 27 Maori clergy and 280 voluntary workers.

REV. A. SOLOMON of North India reports 36 baptisms, 26 of which were of village watchmen in Government service.

BAILUNDU.—From MRS. STOVER's letter in the *Missionary Herald* of May, it is evident the Gospel is telling effectively in the hearts and lives of their African pupils. The meekness and firmness with which they bear reproach and abuse, especially from their old chief, Chikulu, is touching, and most gratifying evidence of a real work of grace in their hearts.

From Kangwe, Western Africa, comes the report: "The January communion at Kangwe was wonderful. There were one hundred and sixty inquirers. The entire premises—houses, huts, under the big house, boat-house and hill-houses—have been all densely crowded by men, women and children (cannibals among them) for five days. There has been no quarrel, no uproar, but singing and religious conversation, and all feeding themselves all that time. Mr. Good (who has charge of the station), is very energetic and faithful. This work of grace is one of the most remarkable that has ever been known, and gives great encouragement for the future of our African mission, which for the past few years has been so severely tried."

We see it stated on good authority that one of the richest planters in the Province of Rio de Janeiro, Brazil, has decided to set free his 3,000 slaves and settle them on his own plantation.

GIFT OF A MISSION HOUSE.—The U. P. Mission in India has found it extremely difficult to obtain a site for a mission house at Jodhpore. Dr. Sommerville now writes that H. H. the Maharajah has given orders to his superintendent to build a house for the mission at the Durbar's expense. What a change in Native feelings towards Christian Missions!

THE NEW GERMAN MISSIONARY SOCIETY.—This society sur-named the "*East African*," has its headquarters in Berlin under the special leadership of Dr. Büttner. Its monthly organ, the *Nachrich*, speaks of its proposed operations as to be limited to German territory in South Equatorial Africa and Somali-Land, and as having for its object the double purpose of caring for the spiritual interests of the German Colonists, and evangelizing the Moslem and heathen. It is to establish hospitals as well as engage in evangelistic efforts. A women's society has been organized in Berlin to send women to assist in the work of this society. Missionary Greiner and his niece, favorably known for his life and labors in connection with the St. Chrischona Mission at Balli, are the first missionaries of this society, and have already gone to select a station and begin the work.

THE DEPOSED MR. WOODSIDE.—Has Mr. Woodside, the missionary who was solemnly deposed from the ministry in 1880 by his Presbytery, after a very patient and prayerful trial, assisted by

four other missionaries, three of them the oldest and ablest missionaries of the same Presbyterian Foreign Board ; but whom Secretary Lowrie, in specific violation of his Board's rules, and of the constitution and polity of his church, thrust back into the missions, has this deposed Mr. Woodside at length really demitted the ministry and his mission work of his own accord? We hear he proposed to visit America, and on the mission secretary declining to let him come, he has left the mission, has taken service with a wealthy native, and in his service has already left India for England. We wait confirmation of all this, though the source of our information seems to be reliable.

XII. SUGGESTION TO FOREIGN MISSIONARIES.

Beloved Brethren, we desire to suggest to you who have given yourselves to this work of God in all the different mission fields of heathendom, including those of you revisiting Christendom, that you make this REVIEW your own special *organ* for the freest possible communications of any and all kinds which may help forward this blessed work. Give us the current facts, items and incidents of freshest interest and importance in your work, press upon our home churches and young men and women the special needs, difficulties and hopefulness of your work, and let there be a free interchange of views (though they may often be differing views) on all points of the practical working of missions at the front and the conduct of them by home officials. Those in Christendom who love, pray and give for the support of your work, greatly need information on all these points, and far more free and full details of the work itself, and of the ways, plans and methods you adopt in accomplishing it, with a distinct view of the varying measures of success resulting from the differing plans and measures adopted.

God has prospered this REVIEW and made it useful far beyond what we dared hope when we began it. Its undenominational character, with the fact that all its avails, after paying printer and postage, go directly to foreign mission work, especially adapt it to become your own *organ* as we suggest.

The limit of our earthly work has come, and we must transfer it to other hands. We have long desired to leave it with some one of long and ripe experience in personal work for the heathen, as well as of more wisdom and ability than we have had for its conduct. But such a successor does not appear, and the missionary

experience will be best supplied by frequent and fresh communications from you in all your different mission fields.

The conduct of the REVIEW is likely to be in the hands of an able home pastor still ministering to his flock, but of live and earnest interest in foreign missions, strong enough to induce this "labor of love" without charge, and who will gladly welcome from you the communications we here suggest. These communications must of course be voluntary, though every contributor may expect a copy of the REVIEW; and the one object of editor and all contributors will ever be to help forward more rapidly and effectually this great and blessed work of God in evangelizing the 850,000,000 still in the darkness and wretchedness of heathendom.

XIII. AFRICA—THE C. M. S. U-GANDA MISSION.

ADDRESS OF THE COMMITTEE ON THE PRESENT POSITION OF THE MISSION.

"The recent events in U-Ganda, so sad and yet so glorious, have attracted the attention of the Church of Christ throughout the world to this Mission. Never before, perhaps, has so much sympathy been manifested with any Christian enterprise, or so much prayer called forth in its behalf. The Committee deeply feel the responsibility of the Society to its Divine Lord and Master, at Whose bidding the Mission was undertaken, to the missionaries sent forth in His name, to the converts given to them by His grace, and to the whole country whose evangelization lies so near the heart of Christian people throughout the world.

They desire to recognize the Divine Providence which has attended the Mission from its commencement, through all its vicissitudes, to the present moment, when the fort is being held by their solitary missionary, Mr. Mackay, with the converts scattered and in danger of their lives.

These vicissitudes have often led to grave discussions regarding the policy of the Mission; but although unfavourable and alarming tidings have on several occasions tried the faith of the Committee, the issue of earnest prayer for Divine guidance has always been a determination to prosecute the work more vigorously. The massacre of Lieut. Smith and Mr. O'Neill and their Native followers in 1877 led to reinforcements being simultaneously sent by two different routes to U-Ganda, for which purpose large special contributions were given. Circumstances of trial in 1879-80 were met by the despatch of another new party in the latter year; and again, fresh anxieties in 1882 led to the Rev. J. Hannington's expedition. Several of the missionaries thus sent forth failed to reach their destination; and only ten altogether have ever set foot in U-Ganda, while of these only six have remained there more than a year. But others have founded the important intermediate stations (now six in number) between the East Coast and the Victoria Nyanza. The Committee have again and again experienced the uncertainty of human plans, and the fallibility of human judgment; but again and again, often most unexpectedly, has it pleased God to relieve their anxieties. For nine years and a half (except for a few months in 1878) U-Ganda has never been without at least one English missionary. That alone is a matter for profound thankfulness. And the spiritual bless-

ing vouchsafed to the work, so much greater than in other recent Central African Missions, is an unmistakable token of the Divine approval.

At the same time, the Committee are constrained to recognize the fact that the death of King Mtesa and the accession of the young king Mwanga, followed as they have been by the murder of the late Bishop Hannington and the cruel persecution, and in some cases death, of the Native Christians and others in U-Ganda, have materially altered the position of affairs in the Mission, and the relation of the missionaries to the U-Ganda authorities. Hitherto there has been no obstacle to an immediate reinforcement of the station, whereas under present circumstances there is grave doubt how far it is expedient to urge fresh missionaries to cross the Lake.

The Committee, on hearing the details of the death of Bishop Hannington, expressed their conviction that a solemn obligation is laid upon the Society to maintain the Mission and strengthen it to the utmost so long as missionaries are not excluded by the King, and so long as no distinct providential indications point to definite withdrawal. With this view, reinforcements sailed in May, 1886, with instructions to proceed to the stations south of the Lake, in readiness to enter U-Ganda itself when the way should appear to be open, in deciding which question they were to be guided by the opinion of the U-Ganda missionaries; while on hearing of Mr. Ashe's departure and Mr. Mackay's definitely expressed opinion that a temporary withdrawal of himself and of the Mission would not be disadvantageous in the interests of the Mission, the Committee authorized the Bishop and certain missionaries stationed on the route to the Lake to take such steps as might be possible, at the Society's expense, for effecting the release of Mr. Mackay from U-Ganda by pacific means, in the event of their being satisfied of his definite desire to be withdrawn.

On Mr. Ashe's arrival in England, in January, 1887, the Committee again most carefully considered the position of the Mission.

Of the various proposals which have been considered, one only appeared to the Committee as, under the circumstances, of a practicable character, viz., to suggest to the Bishop to open communications with the authorities in U-Ganda, with a view to a better understanding on their part of the objects of the missionaries, and to the establishment of satisfactory relations between these authorities and the Mission; that to this end he should proceed at as early a date as convenient to the south end of the Victoria Nyanza, taking with him to assist him in the proposed negotiations the best staff of missionaries available, and prepared to remain, if necessary, for a lengthened period at Msalala or elsewhere as may be considered most convenient; and that meanwhile, during the progress of negotiations, the station at the south end of the Lake be strengthened and evangelistic work carried on by these brethren in the neighbourhood.

They believe that some such effort of a wholly peaceable character, involving no possible acts of hostility, though probably long and patient negotiation, may well and profitably be made; and even should the negotiations unhappily fail in their object, yet if only the establishment of a stronger base at the south end of the Lake be attained, the effort will not have been in vain.

Such an effort will, however, need additional men and means. The Bishop should have a strong body of counsellors, while additional missionaries will be needed to reinforce the intermediate stations, already too thinly manned, and to supply the place of those who may be called to accompany the Bishop; and if the result should be to reopen U-Ganda, a large staff would soon be absorbed.

Owing to sickness and accident and other causes, scarcely more than half of the staff of the Eastern Equatorial Africa missionaries is in the field—a position forcibly

expressed in the words of Bishop Parker's pathetic appeal :—' I find myself called away from my work in India to supervise a little handful of invalids weekly growing smaller.'

Five new men, two in Priests' Orders, two who it is hoped will be ordained to the Diaconate before starting, and one a Lay Agent, have been assigned to this Mission, and a party will sail (D. V.) on May 11th. But this is, under the circumstances indicated, an inadequate reinforcement.

For a liberal supply of men and means the Committee would earnestly appeal. They believe that there are among the younger clergy and others men of mature age and experience, whose hearts are consecrated to their Master's service, who are seeking to know where He would have them labour, to whom this plain statement of facts may be itself an indication of His beckoning hand calling them to the help of the Lord against the mighty in the high places of the field; while there are those also to whom have been entrusted in large measure the silver and the gold, who may by special contributions enable the Society to undertake the proposed reinforcement and enterprise without additional expense. But not without the Lord would the Committee go forth to this work. They desire to wait on *Him* for guidance and for blessing, and would invite all their friends with one consent to join them in constant, fervent prayer at His throne of grace.

CHURCH MISSIONARY SOCIETY,
SALISBURY SQUARE, LONDON,
April 22nd, 1887.

R. LANG,
Secretary, C. M. S.

This Mission should have a prominent place in the interest and prayers of God's people the world over; and this historical sketch with a view of its present condition, must be welcome to all who love this work.

Henry Stanley, with his relieving force, is making good progress up the Congo, with every prospect of the success of his expedition for relieving Emin Bey.

Mr. Arnot has again been heard from, in his explorations and work in Central Africa, as reported by his father in the following communication to the *Christian* :—

MR. ARNOT IN CENTRAL AFRICA.

DEAR SIR,—You will be interested to hear that letters have been received again from my son, F. S. Arnot, dated March, 1886, from the Gavenganji country, where he has settled in a healthy locality, and is surrounded by many native villages, thus having access to thousands of natives within walkable distance. The portion of his diary which had gone astray has also reached home, in which he narrates the difficulties he met with, and the constant demands made by the native chiefs for presents, in order to allow him to pass through their territory. But in one case he found that the native chief acted with the greatest kindness, and insisted on giving him an ox, which he had to refuse, in case too large a gift would be expected in return, according to the usual custom.

The chief again pressed him to accept the ox, and said he would give him a receipt for it—all the same as if the money had been paid for it. In this we have an illustration from heathen Africa of God's grace, in not only giving us his own dear Son, but also giving the full assurance of life in Him, and commanding us "to buy without money and without price." The mode of granting the "receipt" also conveys a lesson. The chief took a small twig, and, after proclaiming the matter to the people, he broke it in

two, then threw the one piece over his right shoulder, and the other piece over his left shoulder, and thus the matter is "forgotten," and if any of the natives ever refer to anything that has been *settled* it is considered scandalous.

It would be well if some young evangelists would take a lesson from the dark centre of Africa, and cease to bring up what God in grace says He has cast behind his back.—

Yours in Him,

WM. ARNOT.

Raywood House, Pollokshields, Jan. 18.

XIV. FIELD NOTES.

BACK VOLUMES OF THIS REVIEW.—We have had repeated orders for back volumes of this REVIEW since they were all exhausted, and we have been unable to fill the orders. We have just come in possession of four complete volumes, viz., V., VI., VII. and VIII., (1882, 1883, 1884 and 1885), which any persons can have at \$1.50 a volume.

ARREARS.—Our readers will bear us witness that we have used little space in this REVIEW, either in soliciting subscribers or in urging payment of subscriptions. Now our emergency is such that if those in arrears, whether for the current year only or for a longer time, will promptly remit the same it will be a great convenience to us. Those sending payment *at once*, will not be required to pay the *arrears-rate*; but if bills are made out and sent the *arrears-rate* will have to be charged.

FREE COPIES OF THIS REVIEW.—We sometimes receive donations for supplying missionaries with copies of this REVIEW, and send them as the donors wish. Let those receiving such copies know that their subscription price has been paid to us, and fear no after-charges to themselves.

NEEDY MISSION FIELDS.—The Rev. William Gillies mentions the following countries as greatly needing more missionary workers, viz.

	Populations.
British West Indies	1,250,000
Cuba and Porto Rico	2,056,010
Hayti and San Domingo	708,500
French Islands	290,694
Dutch "	34,198
Danish "	38,231
British Guiana	257,243
British Honduras	27,452
Venezuela	2,200,060
United States of Columbia	2,250,000
Total	9,112,388

In all these regions protestant missionaries are entirely inadequate, and in Venezuela none at all.

THE WOMEN OF INDIA are furnishing evidence of genuine ability and intellect in various ways. Those who come to Europe and America to prosecute their studies can claim no preëminence of gifts and energy over their sisters who develop like tastes and talents in their native land. The *Bombay Guardian* tells us of one, a Mrs. Manakbai Lada, a Hindu lady of the Shanvi caste, who has become editor of a new Maratha Monthly Magazine of such a character as to be fitly called a new departure. Its first number treats of Marriage Customs; Early Marriages; The Lazy Girl and the Diligent Girl; Education of Children; Cleanliness; True Happiness, and the like, discussed in simple (Maratha) language, in a way to please and attract readers, and on worthy principles. Such a Maratha *Magazine* contrasted with the *one*—the only one in the language 50 years ago—and that edited by missionaries, marks progress.

THE BALYA BANDHU, a children's Christian magazine published in India, is achieving a marvellous success. Already it is published in the Tamil and four other leading tongues, and an edition in the Malayalam language is about to be added.

GOVERNMENT GRANTS IN AID TO MISSION SCHOOLS.—Notwithstanding the great work of the late Education Commission in India and the hopes based upon it for the wiser and better conduct of the Government and aided schools and institutions in that land, in several previous notices we have felt constrained to express our dissatisfaction with the India Government's reluctance to enforce the recommendations of the Commission, and our apprehensions that the long and patient labor of the Commission, and the wiser measures it recommended, would be rendered ineffective by the Fabian and meddling policy of the British educational officials. We find an ominous confirmation of our fears in the measures since introduced by these Officials. These are so objectionable in the view of most missionaries in charge of Aided Mission Schools, that twenty-five of them, connected with the more prominent Missionary Boards and Societies having Missions in India, recently met at Allahabad, the capital of the Northwest Provinces, to deliberate and decide as to the proper course for them to adopt. Their Memorial drawn up at this meeting and sent to the Director of Public Instruction, embodies the following points: "(1) That the proposed conscience clause is contrary to the spirit and letter of the Educational Despatch of 1854; (2) That it is contrary to the decision of the Secretary of State for India in reviewing the suggestions of the late Education Commission; (3) That it is contrary to the principles of the missionary societies represented at the Conference, and that no grant would have been accepted by these societies with such a clause in the code. On no condition, it is affirmed, will the missions continue to receive aid if this clause be retained."

PRESBYTERIAN FOREIGN MISSIONS—NET LOSS.—“The Northern Presbyterian Board, in its annual report for 1886 shows, as compared with 1885, a gain of 1 mission, a loss of 1 ordained missionary, a gain of 6 lay missionaries and 10 women, with 5 ordained natives. But strange to say, it reports a loss of 82 helpers and teachers, 757 communicants, and 1,125 scholars. In Mexico alone they report a loss of 2,713 communicants! What *does* this mean? Can Bro. Powell explain it?”—*Foreign Mission Journal*.

A SELF-SUPPORTING NATIVE WORKER.—Bro. Yates, of Shanghai, China, giving some accounts of one of his deacons, *Wong-Yih-San*, now 25 years a Christian, tells how troubled he was at first about giving up his business as a rice merchant on Sunday. He feared that his customers would desert him if he closed his shop on Sunday. But his Christian principle prevailed, he told his customers he was a Christian and could not sell rice on Sunday, but would sell them enough on Saturdays to supply them till Monday. As a result, even the heathen were so impressed by his manifest conscientiousness and fixed principle that all continued to buy of him, his business prospered more and more, and as he became possessed of larger resources he built a chapel just inside the West Gate of Shanghai, large enough for an audience of about 100, wholly at his own expense, and became his own preacher, prosecuting the work with great zeal and earnestness. This, surely, is work of the right kind. Bro. Yates well says: “I have long worked and prayed for a spontaneous work to grow up out of the church. This case is a real inspiration to the whole church, and to other churches, too, many of whose members sometimes attend Wong’s services; for the fame of this layman’s noble deed has gone forth far and wide among millions. Many want to see and hear the man who built his own chapel and preaches without wages. One such man will do more good in the direction we are trying to go than a hundred hirelings. The Lord be praised. Let prayer ascend for the blessing of the spirit of truth.”

Are not most foreign missionaries at fault in not aiming more directly, constantly and persistently at such spontaneous self-supporting native work? And are not most churches in Christendom suffering severely from the neglect of their pastors to develop and bring into vigorous exercise the working forces of their membership?

LOUGH FUK, who, years ago, sold himself as a coolie to go with a party of other Chinese coolies to Demerara, South America, that he might find opportunity to make known the Gospel to them, and who succeeded, with God’s blessing, in enlightening and converting some hundreds of them, and gathering them into a church, became their pastor, having died the past year, his church chose Bro. Lee Kin to be their pastor. This pastor, Lee Kin, reports the

present communicants of the church to be 222, and that their contributions the past year (1884) have amounted to \$3,148.08.

SELF-SUPPORT.—Of the English Baptist Mission in Shantung Province, China, we read: "There are to-day, in the single district of Tsing Chau Fu, Shantung, 55 churches, all being self-supporting, being ministered to by native pastors and teachers, maintaining themselves entirely, and not drawing any of their support from the funds of the society. More than 360 converts have been baptized the past year."

CHINA STATISTICS.—The mission workers, of all Christendom, in China, are reported to be 387 men and 420 women including wives. They are connected with 16 British, 4 Continental and 13 American organizations. Chinese communicants, 25,000.

XV. BOOK AND LITERARY NOTICES.

The Homiletic Review for June closes another volume of this valuable and growing monthly. The leading article, by Dr. Gordon, of Boston (the fourth in the symposium), on "How the Pulpit Can Best Counteract the Influence of Modern Skepticism," is masterly in its way, and merits profound consideration. Dr. Wm. Ormiston discusses "The Character of Samson" in a very original and eloquent manner. Dr. Lawson's paper on "How to Develop Benevolence in a Congregation" is a story of special interest to pastors, and will reward careful reading. Dr. Marvin R. Vincent presents a strong and sensible argument in favor of Ministers' Vacations: his closing thought has tremendous application. Dr. Mabie, of St. Paul, Minn., has a fresh essay on "The Application in Sacred Oratory." Dr. C. S. Robinson on "Creation Learned by Faith," Dr. Pierson's "Gems" and "Missionary Field," and a "Layman on Dr. Talmage" are worthy of attention. Careful readers will not skip "Homiletics," "Pastoral Theology" and "Study Table," by Profs. Hoppin and Wilkinson and Dr. Ludlow, those well-known writers. Pastors will find help in Prayer-Meeting Talks, the eight sermons by Drs. Dix, Gerok, Alsop, Armitage, Wayland Hoyt and Terhune, and others; and all classes of readers will find abundant food for thought and inspiration in the various editorial sections, which, as usual, shows careful editorial work. A full Index closes the number, making XIII. volumes in all. Published by FUNK & WAGNALLS, 18 and 20 Astor Place, New York. \$3.00 per year; 30 cents per single number.

The April *Pansy* embraces in its contents stories, poems, sketches historical and biographical, teeming with present truths and pulsing with life adapted to the needs of its every reader. The Easter poem, as well as the paper on "Some Remarkable Women," are of importance and interest. The former as adapted for a recitation, and the latter being a sketch of Frances E. Willard, with a good portrait. Illustrated throughout. \$1.00 a year. Boston: D. Lothrop Company.

The Pulpit Treasury for June is like the month in which it appears, fresh, blooming, full of promise and of fruit. It never fails, month by month, to present the very aid which every preacher needs. Its frontispiece is the portait of Dr. James M. King of New York City, and the sermon which he furnishes is sweet and satisfying. There is

also a sketch of his life and a view of Park Avenue Methodist Episcopal Church, of which Dr. King is pastor. The Sea-less World by Rev. George Gladstone, A Children's Day Service by Dr. Wm. M. Taylor, and an Independence Day Service by Dr. Wm. Fawcett are full sermons, timely, important and abound in strikingly expressed truths. Leading Thoughts of Sermons are by Drs. Meyer, Smith, Clemance and Bishop W. Walker.

An Article on Professor Tholuck as a Preacher will be of great interest to all. Pulpit Truths for the Times and Thoughts for a Communion Sabbath Morning, both by Dr. John Hall; Dr. Thomas Chalmers and the Unchurched Masses by Dr. A. T. Pierson; Charge to a Pastor by Dr. C. H. Shaw; Common Sense Preaching to Common People by Rev. Smith Baker; Love of Home by Rev. D. W. Thomas; Matrimony by Dr. Cuyler; Man's Need of the Sabbath by Dr. J. Morrow; Prayer-meeting Courtesy by Rev. S. W. Adriance; The Churches and Missions by Dr. O. Dykes; A Dinner to Vagabonds by Dr. Barnardo; Light on the Sunday-school Lessons by Dr. Moment, with Editorials on Preaching Skill, Inconspicuous Faithfulness, Popularizing Prohibition, Destroy or be Destroyed, An Aggressive Institution, Diversities of Gifts—this enumeration of some of the prominent articles will show the variety and suggestiveness of this magazine.

Yearly, \$2.50. Clergymen, \$2.00. Single copies, 25 cents.

E. B. TREAT, Publisher, 771 Broadway, New York.

Christian Thought for June, with its admirable papers, by most eminent thinkers, sustains its coveted place among the strongest monthlies in the religious world. Prof. Borden P. Bowne, of Boston University, contributes his lecture delivered before the American Institute of Christian Philosophy, on "Logic and Life." It is a study in the natural history of belief, with the aim of showing that a large and important part of our beliefs are born, not of argument and abstract speculation, but of life and sentiment. A wonderful thinker, he presents with great precision an array of thought worthy the study and contemplation of all students of mental and moral phenomena. It is a masterly intellectual production. "The Relation of Christ's Miracles to Christianity," by Charles E. Lord, D.D., is an intelligent and forcible grouping of reasons to exhibit one feature of the great subject, viz., either the miracles narrated are what they profess to be, or if not, the system of Christianity falls to the ground. The paper attests the breadth of an author's research, and brings to the subject thoughts new and old, but potent and powerful in support of his positions. A valuable addition to the literature upon this subject, "Paul at Athens," by Charles F. Deems, D.D., LL.D., is written with the well-known skill and thoughtfulness for which Dr. Deems is distinguished. It demonstrates Paul's ability to grapple with errors that confronted him, and present a royal substitute in the truths of the Gospel. Much light on Paul's method of dealing with the philosophers of his age is given with clearness and strength. "Views and Reviews" contain a store of thoughtful articles, among which is "The Conditioned, the Absolute, the Infinite," by Rev. F. A. Wilber, Ph.D., and "Socratic Philosophy and Christianity," by J. W. Lowber, Ph.D. "About Books" contains in brief compass, the gist of many recent and highly valuable works on philosophic and religious subjects. This number of "*Christian Thought*," is equal to a small library. A table of Contents for the fourth volume which is completed with this number is included. The price is \$2.00 a year; Clergyman \$1.50. Single copy 40 cents. *Wilbur B. Ketcham, Publisher, 71 Bible House, New York.*

ALDEN'S HANDY ATLAS OF THE WORLD.—GREAT CÆSAR, or whoever the great Roman was who first said it, might well have had in mind ALDEN'S ATLAS OF THE WORLD, when he exclaimed, "*Multum in Parvo!*"

It is a veritable *little Encyclopedia of Knowledge* concerning the earth, its population and products, and though it sells for 25 cents (postage 4 cents extra) it is guaranteed to contain a greater amount of really useful information than ever before to be found in any \$2.00 Atlas. In the publication of this volume *The Literary Revolution* enters a new field, and all will admit that it enters it triumphantly.

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Largest Rivers.	Presidential P. O's.
Temperature.	Electoral Votes and Voters.
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Leading Cities.	Attendance, Etc.
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and so on through the Alphabet. Besides all this there is a mass of information concerning the population, products (agricultural, mining, manufacturing, etc.), and commerce of the various countries of the world, with interesting comparisons graphically set forth by ingenious colored diagrams. All of this in a handsome cloth-bound volume of 192 pages, for the price of 25 cents; postage 4 cents. Address JOHN B. ALDEN, Publisher, New York or Chicago, for a copy of the book or his 64 page *Revolution Catalogue* of Standard Books, which is sent free on request.

NEWSPAPERS IN 1887.—Geo. P. Rowell & Co., of New York, issued on Monday, May 2nd, the Nineteenth Annual edition of their standard publication, the "American Newspaper Directory."

The new volume contains an exhaustive list of all Class Publications so admirably arranged that any one of the three thousand papers represented there can be readily referred to and all important facts concerning it, together with its circulation rating, easily obtained.

The Newspaper Directory will be used principally by Publishers, Advertisers and Advertising Agents, but the vast fund of information it contains makes it valuable to persons of almost every profession. As a Gazetteer alone it is well worth the price charged, \$5.00, for it fully describes every town in which a newspaper is issued, and few people care to know about any place where one is not.

The number of papers published in the United States, Territories (including Alaska) and Canada is put at 15,420; an increase of 581 in one year.

The growth of newspapers in some of the Western States would be a matter of wonder, if it were not that this year is no exception to the rule. In Kansas the increase is 89 and in Nebraska 64; while the Keystone State shows a smaller advance of 35 and the Buckeye State of 30. Pennsylvania exhibits the largest increase in dailies, 17; Kansas in weeklies, 81, and New York in monthlies, 42. Seven States show a decrease; the most prominent instances being New Hampshire and Virginia, six each. The whole volume shows that great care has been taken to sustain its reputation as the most comprehensive work of the kind yet published, and to insure accuracy in every detail. Anything less than a complete compendium of American newspapers and periodicals would surprise those who are familiar with the former efforts of this firm, who are well known as the oldest, largest and best known of all the American Advertising Agencies.

NOTES ON EARTHQUAKES; with Fourteen Miscellaneous Essays, by Richard A. Proctor. Price, fifteen cents, post-free. J. Fitzgerald, Publisher, 24 East 4th Street, New York.

This valuable collection of popular scientific essays forms No. 90 of the *Humboldt Library of Science*, a series containing many of the great works of Tyndall, Huxley, Spencer, and other eminent contemporary scientists, at popular prices. The present work, consisting as it does of a number of essays upon many different subjects, forcibly shows the wonderful versatility of Professor Proctor, who appears to be as much at home in physical and mental science as in his own specialty, Astronomy.

The Title Deeds to Nyassa Land by Rev. Horace Waller, F. R. G. S. Thanks for this pamphlet of 37 pp. full of facts and narrative statements of very great interest. It takes up the story of efforts and results in exploring and introducing Christian civilization and missions into the vast regions bordering on Lake Nyassa and lying along the valley of the Rovuma, north to Zanzibar and south to the Shiré and Zambesi. It treats of the Livingstone-Zambesi expedition; the early disastrous attempts at establishing the Universities Mission in the Shiré highlands under Bishop Mackenzie, noting also the later and successful working of the same mission from Zanzibar as its head quarters; it gives also the story of the Free Church Mission, now firmly founded and successful; of the Mission of the Established Church of Scotland, with its promising centre at Blantyre; of the promising industrial enterprise of the Buchanans at Mt. Zamba; also a sketch of the African Lakes Company dating from 1878, and the good work it is accomplishing in repressing the slave-trade and keeping liquor out of the country; of the Stevenson road connecting Lakes Nyassa and Tanganyika, thus embodying a very large amount of valuable information as to the cheering progress made in civilizing and evangelizing this part of Africa.

The establishment and value of the British consulship is well reported, and in the account of the Buchanan Brothers enterprise, we read: "Their estates, three in number, are 1,000, 2,000 and 3,000 acres in extent, proximately. * * * The titles to these lands, we may add, are granted by native chiefs; copies are lodged with Consul Hawes on the spot, and also with our own Foreign Office." These titles seem satisfactory, and will doubtless remain so permanently so long as British influence over these native chiefs continues dominant. This one paragraph is all that we find in this treatise on "*Title-Deeds*," and all there seems occasion for; but whether this should be used as the subject of the whole treatise, we submit to the further consideration of the able author. We certainly have found much more in his treatise than its title led us to anticipate.

SILVER NOT A LOCAL ISSUE.—This speech of Hon. Darwin R. James of N. Y., in the House of Representatives, seems to deserve careful thought and study by those who control our coinage and currency.

ADDRESS AT CELEBRATION OF THE CHARLESTON BIBLE SOCIETY, BY DR. JOHN FOKREST.—An admirable address, bristling with facts, figures and forcible thoughts and arguments.

THE BUREAU OF EDUCATION'S CIRCULAR OF INFORMATION, No. 1, 1887, presents a full and ably written history of the *College of William and Mary* with elegant illustrations of the grounds and buildings.

HUMBOLDT LIBRARY, No. 89, embodies Herbert Spencer's very able paper on the *Genesis of Science*. J. Fitzgerald, 108 Chambers St., New York.

AMERICAN TRACT SOCIETY.—The 62d Annual Meeting of this grand old society was held May 11th, in the Madison Square Presbyterian Church Lecture Room, Hon. William Strong, the President, in the chair. The receipts of the past year reported were \$330,872.58. The venerable Treasurer, O. R. Kingsbury, Esq., resigned, having served the society 60 years. The society very fittingly placed on record its high estimate of his long and faithful service. The reports of the secretaries showed that the past has been an active and prosperous year. This valuable helper in foreign missions has sent them \$675,000 in cash, besides grants of English tracts and books. The special Committee appointed a year since recommends some changes in the practical working of the society as the separation of its missionary and business departments &c., which are to be further considered and discussed at an adjourned meeting June 1st, 1887.

The Bureau of Education Circulars of Information, No. 2, 1886, embodies the proceedings of the department of Superintendence of the National Educational Association in its Meeting at Washington, Feb. 23-26, 1886. Some of the essays and addresses read, delivered and discussed in this meeting were as follows: School Superintendence a Profession, by Hon. M. A. Newell, of Maryland. Duties of County Superintendents, by Hon. D. L. Kickle, of Minnesota. Reading Circles for Teachers, by Dr. Jerome Allen, of New York City. Co Education of the Races, by Hon. Charles S. Young, of Nevada. National aid to Education, by Hon. J. A. B. Lovett, of Huntsville, Ala. Educational and Religious Interests of the Colored People, by Hon. S. M. Finger, of N. C. These are sufficient to give an idea of the subjects treated with marked ability, the handling and discussions of which brought a large amount of facts, information and suggestions which must prove of very great value to all Educational Agents who desire to understand and rightly perform their duties.

The Library Magazine, for May 1887, (John B. Alden, 393 Pearl St., New York,) brings a large and rich freight of many good things. A few of its contents are,

Separate and Mixed Schools and Churches at the South, by H. S. M. Finger.

Beside the Gulf with Rankin, by Maurice Thompson.

French Aggression in Madagascar, by Digby Willoughby.

Open spaces in great Towns, *Blackwood's Magazine*.

What Woman is fitted for, *Westminster Review*.

The Dullness of Museums, by Rev. J. G. Wood.

Erosive Power of Glaciers as seen in Norway, by J. W. Spencer.

The Old Testament, Ancient Monuments and Modern Critics, by Capt. C. R. Condor.

The Canadian Fisheries Dispute, by the Marquis of Lorne.

The Present and Future of Turkey, *Murray's Magazine*.

The Day of Living, by Grant Allen.

The Call of Savonarola, by Emilio Castelar.

England and Egypt, *Westminster Review*.

These are but specimens of the many choice subjects ably treated in this one monthly number of this valuable Magazine.

COUNCIL OF UNITED MISSIONS IN JAPAN—10th ANNUAL REPORT. Thanks for this Report of 38 pp., with its full and fresh details of the work, in 1886, in its Missionaries and Native Preachers connected with the American Presbyterian Church, North, the Reformed (Dutch) Church and the United Presbyterian Church of Scotland, organized into this council of United Missions.

Unable to develope the details of this interesting Report, we can only illustrate the healthy growth of the work by the fact that church membership in these United Missions has risen from 3922 to 5115, showing the year's gain to have been 1193. The year's contributions for all purposes have been yen 9,911,225. Our Missionary brethren of these three churches, thus organized in their united missions, seem to think there is some great gain in their organic union. Whether they really are more successful than their brethren of the Am. Board, or other branches of the church whose Missionaries have not entered into such organic union, we are not able to say. The needful data for deciding this point are not in our reach. The statistics of the entire mission work in Japan, as just published, are:—Churches, 193—64 of them self supporting. Present membership, 14,816. Scholars in all the schools, 4,805. Total contributions of the year, for all purposes, 26,866 Mexican dollars. Year's net gain in Members, 3187; in Contributions, \$2,721.

The Indian Evangelical Review, for April, (Rev. K. S. Macdonald, Calcutta, India,) comes well filled with fresh and live thought on themes of living interest especially to Missionaries in India, viz:—

- I. *Was Mohammed an Imposter?* by Rev. E. M. Wherry, D.D.
- II. *Union and Co-operation in Foreign Missions*, by Rev. W. W. Scudder, D.D.
- III. *Kabir and his Creed*, by Ram Chundra Bose, M.A.
- IV. *Bhajans and Ghazals*, by Mrs. J. D. Bate.
- V. *Music in Missions*, by Rev. D. Divodie, D.D.
- VI. *What is the "Gorud"?* by Rev. H. J. Brine.
- VIII. *Edwin Arnold, Partizer and Paganizer*, by Rev. Thomas J. Scott, D.D.
- IX. "The Power of the Resurrection" in the Mission Fields of India, by the Editor.
- X. Notices of Books.
- XI. Notes and Intelligence.

THE JEWS IN WESTERN INDIA.—Our Brethren of the Free Church of Scotland have a mission among these Jews, of whom they give us the following account:—

There are two colonies of Jews in India, on the low and fertile land of its western coast, from Bombay to Cochin. There are—(1) the Beni-Israel, descendants of the lost Ten Tribes, near Bombay; (2) the white and black Jews around Cochin, whose fathers fled there on the fall of Jerusalem, seventy years after the birth of Christ. The black Jews are descendants of the slaves of the white Jews. Missionaries from England have tried to do them good. Besides these two classes many Jews from Central and Western Asia visit Bombay, and trade there for a time.

For the last fifty years, soon after the Rev. John Wilson began our Mission in Bombay city, our foreign missionaries have worked among the Beni-Israel. When, in 1843, the year of the Disruption, Dr. Wilson left India on a visit to Scotland, this Israelite community was so grateful to him and his brethren for all their services, that it presented him with a special address of thanksgiving. The effects of his Hebrew and Marathi books, of frequent preaching, and of schools for boys and girls among this curious community, have been these:—They have given up the idolatrous practices into which the surrounding Hindoos and Parsees were tempting them to fall. They show an intelligent

interest in the Bible as the Word of God. They are anxious for schools for their children, and these attend our Christian schools, both around Bombay and in Poona. More than one whole family have been baptised, and are living consistent lives as believers in Jesus of Nazareth, the Messiah.

There can be little doubt that these Children of Israel are descendants of the Ten Tribes. Their origin goes so far back that they are the only congregation of Hebrews who do not possess a manuscript of the *Sepher-Torah* or Book of the Law. Dr. Wilson, nearly half-a-century ago, thus stated the case to the Bombay Asiatic Society, and pleaded that Christians should teach them, as the Free Church Mission has since always done :—

“The repudiation, nearly universal among them, of the designation *Jew*, of which, no doubt, they would have been proud had they merited it ; and the distinctive appellation of ‘ Beni-Israel,’ which they take for themselves ; the non-occurrence among them of the favourite Jewish names Judah and Esther ; and the predominance of the names principally connected with the early history of God’s highly-favoured people, appear to me to be circumstances strongly corroborative of the opinion that they are indeed Israelites, a remnant of the posterity of the tribes, which were removed from their homes by the Assyrian kings.

“The Beni-Israel must be considered as possessed of peculiar interest, even among the seed of Abraham, connected with whose destinies the most wonderful providences, noticed either by sacred or profane history, have been developed. Amongst Christians, they must be ‘ beloved for the fathers’ sakes ;’ and it must be our desire and endeavour, that ‘ through our mercy, they may obtain mercy.’ Their situation, if properly explained to the Hindus among whom they dwell, might facilitate the illustration of the historical testimony to the truth of the Scriptures, which the general ignorance of events which have occurred beyond the bounds of this country, renders it a matter of difficulty for many to understand. They have never, as a body, proved averse to Christian education ; and they have always been ready to receive and peruse the Bible.”

XVI. MISSIONARY VOLUNTEERS—LIST CONTINUED.

Total given in last No.	1,836
Hope College, Holland, Michigan,	15
Depauw University, Greencastle, Indiana,	38
Macalester College, Macalester, Minnesota,	10
Hamline University, Hamline, “	14
Carleton College, Northfield, “	31
State University, Minneapolis, “	23
Wabash College,	14
Purdue University, Lafayette, Indiana,	2
Maryville,	9
Park College, Parkville, Missouri,	70
William and Jewell College, Liberty, Missouri,	19
Warrensburg, Missouri,	13
Sedalia, “	4
Glasgow, “	5
Marietta, Ohio,	14
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Total,	2,117

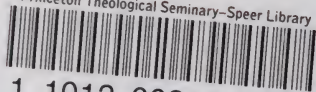
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